HEALING THROUGH DELIVERANCE: A SIX-WEEK TRAINING AND EQUPPING MODEL

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ABSTRACT

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by
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The project context is the recovery community in Mosaic Church (MC) in Beavercreek, Dayton, Ohio. The present problem is that the recovery community has peculiar challenges with addiction and demonic influences which need to be addressed effectively. The hypothesis is that if the pastors and the recovery team leaders participate in a deliverance prayer training program, then they will be equipped to provide deliverance ministry as needed in the recovery community. This qualitative study will use a narrative approach. The result will be measured using pre- and post-project questionnaires, interviews, testimonies, and journaling.

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DEDICATION

I dedicate this work to my parents, Seth and Paulina Osei-Manu, who gave me the best education I would get in my life. The upbringing I received from home imparted an innate desire for learning in me, which has now been revealed in my pursuit of gaining this theological education. In addition, it is dedicated to the pastors and leaders I have worked with from Ghana, United Kingdom, and United States of America indeed gave me some of the best experiences I have had in ministry. To all the dozens of people who encouraged me to pursue my calling and goal of attaining this higher education, I say thanks. Finally, to the Osei-Manu family—Anita, Leroy, Graciela, and Jayden your sacrifice and patience is much appreciated. I personally want to dedicate this research document to you all. A million thanks for all your time and effort in coming along side me as my supporters to complete this program.

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ABBREVIATIONS

AA	Alcoholics Anonymous
BSc	Bachelor of Science
FIDO	Frequency, Intensity, Duration, Onset
GEC	General Executive Committee
HSAUMC	Heritage St. Andrew United Methodist Church
JRM	Joshua Recovery Ministry
KNUST	Kwame Nkrumah University of Science and Technology
MA	Master of Arts
MC	Mosaic Church
NIV	New International Version
OCD	Obsessive-Compulsive Disorder
PTSD	Post-Traumatic Stress Disorder
UMC	United Methodist Church

Knowledge is of no value unless you know how to use it.

—E. W. Kenyon, *The Two Kinds of Faith: Faith's Secret Revealed*

INTRODUCTION

This introduction examines how the Foundations chapters are interrelated and how they enhanced the implementation of the project entitled, "Healing Through Deliverance: A Six-week Training and Equipping Model." The Foundations research helped shape how the project was understood and provided a solid framework for the research. The aim of this project was to test the hypothesis that if the pastors and the recovery team leaders participated in a deliverance prayer training program, then they would be equipped to provide deliverance ministry as needed in the recovery community. The Foundations investigated the teachings and views of the church regarding healing and deliverance. As discussed in the biblical, historical, theological, and interdisciplinary research work, it can be argued that one is likely to increase in their knowledge of the practice of healing and deliverance through the insights gleaned in these materials.

Biblical Foundation

The Biblical Foundations chapter for this project investigates and exegetes Mark 5:1–20. In this narrative one witnesses the effect of demons on a person's life and finds a graphic description of healing and deliverance. During the encounter described in Mark, a human was found to be influenced and afflicted by demons and unable to help himself until Jesus intervened. Jesus was portrayed as a deliverer of a human and a land that had been under demonic rule.

The story hints that this Gentile land known as Gadara (Gerasa) and its community could not either help or free one of their own from demonic affliction until Jesus came over to give liberty to the demonized person. The community and the land then became free from the nuisance that the demon-afflicted person posed to it. Jesus offered wholeness to the demonized man, the community, and as well as the land.

Mark made it clear that some human problems are beyond the power of solutions which human communities can offer, but resolution, that is, healing and deliverance, can be found in God. A vivid picture of spiritual warfare was drawn to illustrate how the forces of good and evil contend for a human life. This narrative supports the assertion that healing and deliverance can help people battling with demonic affliction such as addiction, and experience freedom which, in turn, can lead to reintegration into their communities.

Mark touched on how Jesus' teachings and works ushered in the kingdom of God. This kingdom offered humans and lands the room and possibility to be free from hostile spirits like demons and Satan. Deliverances and healings of people and lands were viewed as fruits of the kingdom of God in manifestation.

This biblical groundwork challenged the common worldview of today's Western society that deliverance is unneeded for helping addicts who may be demonically afflicted. The idea that scientific approaches to addiction and mental illness sometimes seem to leave little room for the work of the Spirit in healing and deliverance. Jesus' own actions suggest that we can find help through his power.

This narrative seems to force one to look at deliverance and healing through the eyes of Jesus. Jesus showed that there is power in the activity of the Holy Spirit, though

there are any number of ways to elicit that power. It was by this power of the Spirit through which Jesus was able to offer healing and deliverance to this man in this story. Although there are no standard ways of conducting deliverance, the presence of Jesus, the power of the Spirit, and kingdom of God cannot be neglected in this endeavor.

Historical Foundations

Healing and deliverance can be identified as part of God's work of redemption throughout the human story. Prior to the early church there were many stories in the Old Testament that talked about healing and deliverance. A good example was the departure of Israel from Egypt. The emphasis of the Historical Foundations chapter investigated healing and deliverance from the understanding and perspective of the early church fathers Justin Martyr, Antony, and Augustine.

Historical evidence strongly suggests that these men believed in and witnessed healing and deliverance happening in the day and age of the church in which they lived. They witnessed people healed and freed by God's power when prayed for by others and themselves. Justin Martyr and Augustine documented these mighty acts of healing and deliverance in their works. In addition, they stated that scripture supported the church participation in the sacraments (baptism and the Lord's Supper), anointing with oil, the use of the name of Jesus, prayer, and scripture as instruments that brought healing and deliverance to the demonic-afflicted person.

Early church documents, like the Didache, Canons of the Council of Antioch, and Canon of Hippolytus have records of healing and deliverance being the practice of the church. Also, church historians like Josephus and Eusebius record that there were people

in the church who practiced feats of healing and deliverance. This chapter, then, brings to the attention of the church that works of healing and deliverance are part of its heritage. It is therefore essential to revisit this heritage in order to once again claim its intended power and efficacy for today.

Theological Foundations

The theological research delved into what scholars perceived the term "deliverance" to mean. A clear distinction was made between "possession" and "being demonized" as understood pertaining to deliverance. Chiefly, the chapter examines what demons are, their activities, and how they managed to access humans. Additionally, the concept of "house" in the study of deliverance is touched on. Just as God views humans as a "house" in which he desires to dwell, so also, when demons are expelled from a person, biblically, they sought to return to the same person calling the individual their "house" (Ezek. 37:27; 2 Cor. 6:16; Mark 12:44). So, in the spirit world humans are viewed as houses. An in-depth study was made to help identify what factors allow demons to have legal access to influence and afflict humans.

This work laid down the four cardinal laws of deliverance. The "law of the cross" refers to redemption, which is based on the atoning work of Jesus on the cross. The "law of the will" refers to the role of humans exercising their will to choose either good or bad. The "law of repentance" refers to turning to God wholeheartedly. The "law of authority" points out that a believer in Christ can exercise power over demons. In addition, one will discover who has the right to expel demons, or demonic influence and affliction from

people and places. The research reveals certain factors and protocols that make deliverance easy to do.

The theological assertion is made that the root cause of humans' problems is due to generic sin. Sin is the primordial reason for the fall of humanity through Adam. With the arrival of sin, evil gained ground in this world, allowing demons and Satan to rule. Jesus' inauguration of the kingdom of God was a direct confrontation to the kingdom of darkness; hence, these kingdoms are at war, fighting over the destiny of humans and the world. Healing and deliverance display God's original intent of winning humans and world to Himself.

Interdisciplinary Foundations

The focus of the interdisciplinary research is the "Alcoholics Anonymous" (AA) Twelve Steps. Over the years AA's Twelve Steps have proven to be a pathway for people experiencing addiction to find healing. Addiction can be caused by a human habit but also from the influences of external forces beyond one's control.

A thorough study of the AA Twelve Step Model is offered in this research, including how it can help participants and the church work and walk closely with addicts. When addicts subscribe to the power of transparency, more often than not, they find help and healing on their road to recovery. This research seeks to bring to the notice of the church that there are essential mechanisms like accountability and community which can help addicts find freedom. Although AA is not a deliverance ministry, some of its practices like amends, forgiveness, Serenity Prayer, and reliance on a Higher Power coincide with and are complimentary to the teachings and composition of deliverance

ministry. This, in a way, reveals to the church that the principles used in AA meetings work in bring healing to addicts, so in like manner, when God's principles are applied in deliverance sessions people can experience healing and freedom too. In other words, not only do the processes of AA help prepare the person for deliverance, but the application of biblical principles is germane to both, both are effective when properly applied, and both are more effective when appropriately applied together.

Project Application

Each of the Foundations helps one to understand how healing and deliverance can be instrumental in the lives of people, especially those in the recovery community of Mosaic Church. The goal of this project was that within six weeks the hypothesis would be tested, that being: if the pastors and the recovery team leaders participate in a deliverance prayer training program, then they will be equipped to provide deliverance ministry as needed in the recovery community. The biblical text of Mark 5:1–20 was used as the foundation in understanding healing and deliverance. The historical context was based on the teaching and works of Justin Martyr, Antony, and Augustine. Early church documents like Didache, Canons of the Council of Antioch, and Canon of Hippolytus provide rich information on deliverance. The theological component highlighted the concept of sin, evil, nature of demons, and the kingdom of God and kingdom of darkness at war. The interdisciplinary laid the framework that AA Twelve Steps can be used as a means of helping addicts to become free from the strongholds of addiction. All of these proved beneficial in the implementation of the project.

CHAPTER ONE

MINISTRY FOCUS

Every church has a unique context. In that context, there are always unique challenges and opportunities for ministry according to the demographic composition, mix of churches, and available ministries in the area. Mosaic Church is no different. Mosaic Church is located on North Fairfield Road in Beavercreek, Dayton, Ohio while having commonalities with all cities, it has unique dimensions of ministry need that Mosaic Church can meet.

Here are some of the challenges facing Mosaic Church. It has come to the attention of the leadership that Mosaic Church is called to explore new ways and means of doing ministry. In this context, we have addiction problems and are exploring ways to meet the ministry need of the recovery community who have these problems. The recovery community has many unique challenges because of addiction and demonic influences.

So far, Mosaic Church has been trying to meet the needs of the recovery community by organizing weekly meetings. However, in the process of ministry, it has become clear that many remain in bondage. This raises the question: How does MC bring the resources of God's grace to bear in such a way as to see them truly set free? The grace of Christ promises, "For freedom Christ has set you free" and challenges the freed

ones to "stand firm, therefore" (Gal. 5:1).[1] This begs the expanded question: How does Mosaic Church bring the grace of Christ to the recovery community so they can experience the fullness of that freedom and going forward the recovery community can consistently stand firm in their freedom? While conventional recovery ministries are helpful, this doctoral project seeks to explore other, unconventional means of gaining their freedom and sustaining it over time.

As a minister in Mosaic Church, there are some unique gifts and abilities that God has given me. Also, there have been a number of key influencers in my spiritual journey whose knowledge and insight about deliverance have had a significant impact on my ministry. As I have explored the needs in context, I have realized that God has uniquely trained, equipped, and gifted me to meet specific challenges in my context. I can see, based on my experience and training, that deliverance is one possible option in ministry application that might serve well to bring the full freedom Christ promised to the recovery community and to sustain them in that freedom over time, so that they can "stand firm."

The goal of this doctoral process is to find a convergence between the challenges (the problem) and opportunities in the context that I am uniquely gifted to address, and to effectively minister to that challenge. This chapter will explore the convergence between one of the unique challenges of Mosaic Church in Beavercreek, Dayton in the area of recovery ministry within the recovery community and my own unique background that is purposed by God to meet the presenting needs. The first thing to examine is the problem of addiction in the recovery community at Mosaic Church in Beavercreek, Dayton.

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[1] Galatians 5:1, New Revised Standard Version (NRSV). All Scripture references will be quoted from the NRSV unless otherwise noted.

Context

Given that addiction and substance abuse is a growing problem in the city of Dayton,[2] it has become a concern for the church to do something about it. Each church has its own peculiar context and unique needs. At Mosaic Church one of the unique needs lies in the recovery community. In this community are people struggling to find freedom from their addictions, and it has become clear that prayers of deliverance can be a catalyst for healing.

Prayer, healing, and deliverance have always been part of the life of the church since its inception from the first century. Over the years my ministry interest has been around prayer, healing, deliverance, and spiritual warfare. I have learned a great deal about these subjects from these West Africa Church fathers: Dr. Abu Bako, Pastor Glory Shamoson Abbey, Archbishop Duncan Williams, Dr. Mensa Otabil, Bishop Dag Heward-Mills, Dr. Charles Agyin-asare, and Dr. Robert Ampiah Kofie. Also, the materials of Rev. Kenneth Hagin Sr., Rev. Oral Roberts, Rev. R. W. Schambach, Rev. Benny Hinn, Dr. Morris Cerullo, and Dr. Myles Munroe have provided great insight to prayer, healing, deliverance, and spiritual warfare.

Through contact with these men of God and their materials, I also learned the importance of fellowshipping with the Spirit and ministering healing to others. As I have witnessed and participated in services involving healing and deliverance, I have acquired the necessary skills for supporting the leadership's efforts of Mosaic Church to help the recovery community. Additionally, the gift of God—a spirit of discernment that enables

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[2] "Promise to Hope," Miami Valley Hospital Foundation, Dayton, OH, https://www.mvhfoundation.org/programs-events/promise-to-hope/.

me to identify which spirit is at work in a person's life—will assist in facilitating healing and deliverance within the church. Due to these interests, gifts, and graces I can easily relate to the pressing needs of the recovery community at Mosaic Church and believe that the project will tap into my unique resources in Christ to help develop a more full-scoped ministry in the recovery community.

The reason why I have come to believe that the deliverance prayer can help anyone overcome sin and addiction is that during my formative years in my Christian life, I was introduced to the daily reading of the Bible, the art of meditating on scriptures, worship, and prayer which eventually made me grow spiritually. I began to bear the fruit of the Spirit in my life. With time, I overcame the addictions of the flesh and became a free person in Christ.

One evening the Lord came to me by way of a dream to let me know He was calling me to the ministry. He said to me: "You will teach the gospel and there will be evidence of healings and deliverances backing your messages." Therefore, I am passionately committed to the pursuit of healing and deliverance; I have a special concern to observe these occurrences in the recovery community of Mosaic Church.

The paradox of life is this, that people in the recovery community want to be free but not all are free because of the power of sin and evil in our world. To combat this, they must be pointed in the direction of deliverance prayer and acceptance of Christ. It is Mark Hopkins who said, "There is no true rest for the soul of man except in God."[3] When one is taught the deliverance prayer, one can acquire the treasures of healing, deliverance, joy,

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[3] Lewis M. Andrews, *Living Spiritually in the Material World: The Lost Wisdom for Finding Inner Peace, Satisfaction, and Lasting Enthusiasm in Earthly Pursuits* (New York, NY: A Fidelis Books, 2020), xiii.

and peace. Deliverance prayer allows the Holy Spirit to become manifest in a person which leads to a transformation of hearts and ways.[4]

According to Francis MacNutt the central message of Christianity is that Jesus saves. The salvific work of Christ allows humans to experience healing "from the effects of original sin, which includes ignorance, weakness of will, disoriented emotions, physical illness, and death."[5] The recovery community certainly falls under the category of those Christ died to redeem. They will be much helped if the Mosaic Church offered teachings and training in prayer for deliverance to assist them in their search for true freedom.

Mosaic Church is the context for this project. The church has only been in existence for five years now. In its framework, Mosaic Church can be viewed as multicultural and multinational. The church represents a cross-section of the Dayton community. The church is comprised of people from America, Europe, Latin America, Asia, and Africa. It is a one-large family of God's people. Mosaic Church is made of diverse people who have come together to create a single, large community within the religious and social space in Beavercreek, Dayton.[6] Prior to the pandemic, Mosaic Church recognized a need to merge with Heritage St. Andrew United Methodist Church (HSAUMC), which had existed for about sixty years, to become one big church family bearing the former's name.

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[4] Lois Evely, *Our Prayer* (Madison Avenue, NY: Herder and Herder, 1970), 55.

[5] Francis MacNutt, *Healing* (Norte Dame, IN: Ave Maria Press, 1999), 39.

[6] William Form and Joshua Dubrow, "Downtown Metropolitan Churches: Ecological Situation and Response," *Journal for the Scientific Study of Religion* 44, no. 3 (2005): 277. (Malden, MA: Blackwell Publishing, Inc., 2005). https://thedtl.on.worldcat.org/oclc/9979115239.

It is needful to mention that Joshua Recovery Ministry (JRM) is a non-profit organization with the goal of creating safe places through their faith-based curriculum to help former addicts remain sober and become full-fledged members of society again. Through this collaborative effort between JRM and Mosaic Church those in the recovery program are encouraged to attend MC services as well as the mid-week service. Mosaic Church offers spiritual mentorship to all in the recovery community who need it.

Mosaic Church is both an "open system" and a "new wine skin ministry" (Mark 2:22).[7] The term "open system" refers to a system that is accessible to all types of individuals. The term "new wine skin ministry" means a church that is willing to explore changes and implement new things with the changing culture.[8] As part of Mosaic Church's open system, its leadership has actively sought to create roads that will connect the unchurched, the wounded, the hurt, people in recovery, and all to each other, the church, and Christ. It is interesting to note that it is the congregation's lived experiences, along with the resources at the church's disposal, that are used to create both the story and environment where people feel valued, loved, and accepted, regardless of their past experiences.

From a bird's eye view, Mosaic Church might be compared to a global village, in that it is dotted with many nationals from different countries and cultures. Hence, MC has people from all walks of life. People are likely to be at different spiritual levels and emotional journeys. Therefore, how people handle emotional turmoil and spiritual warfare will certainly differ. The issue of deliverance prayer and healing can be rooted to

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[7] R. Stephen Warner, *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-Town Church* (Berkeley, CA: University of California Press, 1988), xi.

[8] Rosario Picardo, *Ministry Makeover: Recovering a Theology for Bi-vocational Service in the Church* (Eugene, OR: Wipf & Stock, 2015), vii.

one's relationship and authenticity with God.[9] Questions as to where people are in their prayer life and relationship with God will reflect how they walk in freedom.

Some of the problems identified within Mosaic Church are framed by the following questions: What can we do to protect the flock in the online community?; How do we strengthen the one-to-one discipleship within our church community?; How do we prepare our nets as a church and prepare our people for evangelism?; How can we convince people not to sit on the fence because we have so many programs?

Since the pandemic, some of our church members have not attended the in-person services. This is a reality Mosaic Church faces, just like other churches do. So far, what Mosaic Church has done to support them is to keep preaching and transmitting messages to the online community. Mosaic Church continues to encourage people to partake in the sacraments in their homes during our online church services. Additionally, MC continues to ask those who need prayers, counsel, and help in the church's virtual spaces to do so through the means of technology. However, since transformation of one's life in Christ occurs in a church community over a life-long period of time, it raises the question of what the fate will be of church members in our online community as to how they can receive shepherding from the leadership of Mosaic Church?[10]

Discipleship is costly and it takes one to walk with another in the Christian journey for one to become a matured disciple of Jesus. The leadership of Mosaic Church believes in costly grace rather than cheap grace regarding discipleship, which is why discipleship is so important in the church. In the words of Dietrich Bonhoeffer, "Cheap

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[9] Marshall Shelley, *Growing Your Church through Training and Motivation: 30 Strategies to Transform Your Ministry* (Minneapolis, MN: Bethany House Publishers, 1997), 32.

[10] P. J. McHugh, *Living the Christian Life* (Milwaukee, WI: The Bruce Publishing Company, 1967), 54.

grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate." Costly grace requires following Jesus wholeheartedly. Indeed, the cost of following Jesus is to give up worldly desires to commit fully to walk with him.[11] Discipleship is therefore an incredibly crucial thing to pursue within all facets in the church community.

Mosaic Church identified that persons-of-peace ("some worthy persons") from the surrounding area of Beavercreek come to Mosaic Church (Matt. 10:11; Luke 10:6). In the broadest possible terms, persons-of-peace ("some worthy persons") are individuals who easily welcome the gospel into their homes and community. The onus lies on MC as a church community to creatively find ways to take the gospel to families and homes nearby. Despite using MC's kids' camp (retreat) and international festival as means of reaching out to people, the church still needs to do more to increase its outreach. It is natural for members to have resistance to participate in MC's outreach efforts due to several reasonings like, I do not have time, the program does not catch my interest, or I am engaged with other activities, among others. The church's recent drives to have people use their gifts to discern a ministry match has helped in a way to encourage people to partake in serving in Mosaic Church. There is still room for growth in this area.

Some of our church leaders in Mosaic have discovered that deliverance prayer is much needed to help some church members in the recovery process to experience healing and deliverance. The term deliverance and exorcism are one and the same thing. According to Allan Heaton Anderson, exorcism is usually referred to as deliverance in

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[11] Dietrich Bonhoeffer, *Cost of Discipleship* (New York, NY: Touchstone, 1995), 37.

Pentecostal circles and is in line with New Testament tradition.[12] The Greek word for deliverance is *aphesis*, which simply means one's release from bondage or imprisonment. It could also mean freedom, liberty, forgiveness, pardon, and remission from penalty.[13]

Needful to mention is that some in the recovery community have voiced that they sometimes have to confront demonic influences. The scripture is right when it says, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). James D. G. Dunn in his book *Jesus According to the New Testament* points out that exorcism was one of one of the well–known features of Jesus's ministry. Jesus emphasized that deliverance from satanic oppression was an indication that the kingdom of God[14] had come among his people (Luke 11:19–20, Matt. 12:27–28).[15] Given that deliverance mattered to Jesus in the sense that he commissioned his disciples to follow his steps in accomplishing same in ministry, the church today must take this seriously.

Author Kenneth E. Hagin indicates that oppressive spirits are entities that seek expression in the physical world by finding lodgment or embodiment in human bodies.[16] In his book *The Veil: An Invitation to the Unseen Realm,* Blake K. Healy states that

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[12] Allan Heaton Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed. (Cambridge, UK: Cambridge University Press, 2014), 230.

[13] Strong's Greek Lexicon, https://www.blueletterbible,org/lexicon/g859/kjv/tr/0-1.

[14] Throughout this work the word "kingdom" is not capitalized except in instances where it stands alone describing God's domain. Then it appears as "Kingdom," with the capital.

[15] James D. G. Dunn, *According to the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 14.

[16] Kenneth E. Hagin, *Demons and How to Deal with Them* (Tulsa, OK: Faith Library Publications, 1980), 3.

demons are opportunists in nature, and they seek cracks in peoples' beliefs, perceptions, and attitudes and invariably seek to deteriorate the state of humans. He adds that this can either be on a cultural level or on a personal level.[17] Some of the problems MC's recovery community is experiencing may stem from having their origins and roots in the demonic world. To combat the activities of these oppressive spirits it will require God's power since this is a spiritual matter. Therefore, the leadership of Mosaic Church has recognized the need to create a standing team to help people through prayer, healing, and deliverance.

This is what determined the hypothesis for this project: If the pastors and the recovery team leaders participate in a deliverance prayer training program, then they will be equipped to provide deliverance ministry as needed in the recovery community. It is worth noting that since some in the recovery community desire inner healing and freedom from satanic oppression, deliverance prayer application was an optional path for this research to explore.

Ministry Journey

Throughout my professional life, the sacred and the secular world have blended. I allowed those two worlds to intersect for my personal growth. In either world I allowed God to lead and influence me. The practice of intimacy and prayer (communion) has remained a hallmark in my life. I perceive that the reason some in our congregation struggle with their Christian life is due to a lack of prayer. There is no fire on the altar of prayer in their lives. Karl Barth, the Swiss theologian, indicates in his work *Evangelical*

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[17] Blake K. Healy, *The Veil: An Invitation to the Unseen Realm* (Lake Mary, FL: Charisma House, 2018), 52.

Theology that spiritual growth and prayer are interrelated. Therefore, we can infer that one's belief in God is strongly shaped by prayer. Prayer is what connects people to God. Prayer is one of the means of grace in which people can receive healing and deliverance from God. Further Karl Barth puts forward that one's theology or belief is shaped by one's acts of prayer.[18] In simple terms there is no theology that leads to effective powerful ministry without prayer. Prayer opens us to a life of relationship with God. Prayer allows people to have an experiential knowledge of the dimensions and free movement of the Spirit in their individual's life.[19] The core purpose of prayer is for one to stay connected to God and stay in tune with him. Holiness and purity of life, which are marks of true religion, are some of the virtues that prayer helps to unleash within a person through God's active work in that life.

From a cross-cultural background, one of the things I have observed in the church in North America is that a majority of the congregations that I have observed do not see the need for spiritual warfare. For that matter, most of the church leaders I have observed hardly talk about it. In a post-modern world, like America, where truth is relative and secular wisdom, science, and technology is given precedence over prayer, to the point where people pray less or even discard the importance of prayer.[20] It is not that prayer is not made in the churches in America at all. Nevertheless, in parts of the global south such as Africa, Asia, and Latin America—where prayer is viewed as the channel through which church renewal takes place as well as the key to bringing signs, wonders, and

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[18] Karl Barth, *Evangelical Theology: An Introduction* (London, UK: William B. Eerdmans Publishing Company, 1963), 160. (See also, Peter R. Baelz, *Prayer and Providence: A Background* (New York, NY: The Seabury Press: 1968), 16).

[19] Karl Barth, *Evangelical Theology*,160.

[20] Andrews, *Living Spiritually in the Material World,* xxix.

miracles into the church and its congregation—prayer is usually more intense, focused on a fundamental belief in the impact of unseen realities on earth's domain, and therefore prioritized.[21]

The main argument in defense of prayer is that a prayerless Christian recoils in the face of satanic onslaught. One night, I was on campus at my school, Kwame Nkrumah University of Science and Technology (KNUST). I was at a prayer meeting within the General Executive Committee (GEC) meeting. When it was over, I felt the need to go and sit at the entrance of the Independence Hall, a building on campus. It was around twelve o'clock midnight. The food sellers were still around and only few students came around to buy food. This was a common feature in Independence Hall. Soon, a gentleman walked into our hall with a dog in his hand. He grabbed all the church announcement board signs (i.e., often known as the A-Frame sign) and cast them to the floor. He took the dog and placed it in a basin in the pond at the courtyard. He took a sponge (i.e., like a rope) and tied the main door. One student came and removed the sponge, and the gentleman said, "You have broken the hedge, and the serpent will bite you." He said other evil remarks and made certain chants. I knew a spiritual battle was upon us. I quickly went to my room took a bottle of anointing oil and came to the gates and quoted Psalms 24:7–10 and poured the oil.[22] The gentleman immediately began begging me for forgiveness. Other students came to see the sight and we asked the gentleman to leave our hall. I knew God had won the victory. That faithful night where I

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[21] Vinson Synan, *Spirit-Empowered Christianity in the 21st Century* (Lake Mary, FL: Charisma House, 2011), 61.

[22] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah (Ps. 24:7–10, KJV).

had to confront the man who sought to cast darkness over Independence Hall would have had a very different outcome in favor of his evil intentions if I had not stood against him by prayer.

To buttress the importance of prayer, my friends (Seth, Ben, Richard, and Johnson) and I spent two weeks there praying for the people of Awenade, in the Eastern Region of Ghana, for about six to nine hours every day as we sought to evangelize this village. We saw miracles and deliverance in our meetings. We saw eye diseases like cataracts disappear, and witchcraft and sorcery driven out of the lives of people who were possessed.[23] On a particular day a sorcerer openly confronted us, but we overcame these satanic onslaughts by prayer. Spiritual warfare is real, and it is imperative that the church in America realizes this soon. I am a strong proponent that prayer helps unfold God's plans for the church and its people.

The role of the Holy Spirit, his gifts and his influence on prayer is fundamental in changing the lives of people. Looking at my context and my personal experiences over the years, I concluded that the presence of the Holy Spirit was essential for people in the recovery community in Mosaic Church to gain true freedom from the forces of darkness. The battles over the works of the flesh and satanic attacks can only be won by a living relationship with the Holy Spirit. Francis MacNutt is right when he says that to transform an individual's life, to build a community of love, and eventually to transform a society will come by a real and a deep relationship with the Holy Spirit.[24] The topic for the Doctor of Ministry proposal was the idea of utilizing deliverance prayer as a means of

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[23] God did extraordinary miracles through Paul (Acts 19:11).

[24] MacNutt, *Healing,* 22.

healing, to serve as a model of freedom for those in our recovery community within Mosaic Church. The years of having observed how addiction and abuse have wasted human lives, both abroad and in the American context, has given me a heart of compassion to do something about it. My background in biological sciences has helped me in interpreting human behavior, especially when it comes to substance abuse and addiction. Having training in deliverance and pastoral care from United Theological Seminary also put me in a good position to pray and counsel someone on the road to recovery. The Holy Spirit has graced me with the gift of discernment, and in partnership with him I have been able to use this gift to help me greatly to decipher what is behind the scenes in a person's life on the way to recovery.

The recovery community of Mosaic Church makes up about one–third of our congregation. The Fighting Chance, one of the ministry networks in Mosaic Church, holds Wednesday meetings for those in recovery. Before church services, a meal is usually shared. During the time of worship, the Word of God is preached, testimonies are shared, and music is a key component of the service. There is also a Heart of the Warrior meeting afterward, which is designed for all men in the church. The greater number in this group is the men from the recovery community. These meetings are designed in such a way for people to be open and transparent with each other. The knowledge obtained in these meetings revealed that some of our men were challenged by demonic activities in their lives. This very awareness is what inspired the need for deliverance prayer and healing in the recovery community.

The use of drugs and its harmful effects are prevalent in the city of Dayton, of which Beavercreek is no exception. The use of alcohol, cannabis, hallucinogens,

depressants, inhalants, narcotics, and stimulants is both a social problem and a health problem. It confronts all the stakeholders of society including the church.[25] The leadership of Mosaic Church has taken steps to partner with Joshua Recovery Ministry to help addicted people experience true freedom in Christ.

It is essential to mention that humans live in a world which is both material and spiritual at the same time. There are both good and evil spirits that influence what is happening in this world. The good spirits represent the kingdom of God, and the evil spirits represent the kingdom of darkness. Evil spirits seek to hinder people from experiencing peace, especially those who have previously been exposed to the dark world through substance abuse and are now desirous to experience wholeness from addiction. Michael L. Brown in his book *Israel's Divine Healer* states that there exist hostile powers in the spirit world who seek to destroy and afflict both the righteous and unreligious alike.[26] To overcome these evil spirits will require God's power. This is the reason why Brown again says that all the healings and exorcisms Jesus did in the scriptures were to reveal and demonstrate the kingdom of God to humanity. Further, he goes ahead to write, the "miracles of healing and deliverance announced the inbreaking of the reign of God."[27] Again, Brown makes us aware from Jesus' ministry that all the deliverance he offered to humans was a form of healing from demonic bondage.[28] Raymond Brown also asserts, "The miracles worked by Jesus are not simply external proofs of his claims, but more

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[25] Eric F. Spina, "Drug-Free Schools and Communities Act - Annual Notification," University of Dayton, October 24, 2023, https://udayton.edu/studev/health_wellness/center-alcohol_drugs/resources/drugfree_schools_campuses_act.php.

[26] Michael L. Brown, *Israel's Divine Healer* (Grand Rapids, MI: Zondervan Publishing House, 1995), 170.

[27] Brown, *Israel's Divine Healer,* 216.

[28] Brown, *Israel's Divine Healer,* 227.

fundamentally are acts by which he establishes God's reign and defeats the reign of Satan. Many of the miracles attack Satan directly by driving out demons."[29]

On the whole, deliverance always reveals the power of God and the goodness of God to humans. Most of the deliverance Jesus did was using God's word. This could come in a word of command, preaching, or presence (Acts 10:38; Luke 4:18, 5:17; Matt. 8:29).

Peter J. Bellini in his book *The X-Manual: Exousia – A Comprehensive Handbook on Deliverance and Exorcism* suggests that every pastor and minister of the gospel is empowered by God to expel demons. More so, every church needs to have a deliverance ministry (Matt. 10:7–10; Mark 16:17; Luke 10:19–20).[30] The early church and the first century disciples did provide a good example for the church today; therefore, the onus lies on all believers to walk in their God-given authority to bring freedom to the oppressed. Bellini also points out that quality control is much needed in the deliverance ministry. This is because we are dealing with medical and spiritual aspects to human lives as we seek to bring wholeness to our recovery community.[31]

The project was designed around those in the recovery community of Mosaic Church who yearned to use deliverance prayer as a means of obtaining healing and liberty from demonic influences. My goal is to be able to justify the need for churches to utilize deliverance prayer as a tool to help those in recovery obtain healing and true freedom. The project sought to reveal how deliverance prayer can drive demonic forces

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[29] Raymond E. Brown, "Signs and Works," *The Gospel According to John, I—XII*. The Anchor Bible (Garden City, NY: Doubleday, 1966), 525.

[30] Peter J. Bellini, *The X-Manual: Exousia – A Comprehensive Handbook on Deliverance and Exorcism* (Eugene, OR: Wipf & Stock, 2022), 70.

[31] Bellini, *The X-Manual: Exousia*, 68.

out of those who are dealing with them in recovery process. In so doing, the project sought to affirmatively answer the question, "Does deliverance prayer help heal the brokenhearted?"

The Synergy

My focus was to develop a theological model for effective ministry for those in the recovery community of Mosaic Church in Beavercreek, leading ultimately to experiences of healing and wholeness through the deliverance prayer. As a result, there were certain strategic emphases to pay close attention to in this project:

1. Prayer is important to become faithful disciple of Jesus.
2. Spiritual warfare is real.
3. Healing and deliverance are relevant for God's people to experience true freedom.
4. Develop a community and a culture in church that supports those in the recovery process.
5. Create awareness for "missional imagination" within our church community.[32]
6. Put emphasis on the role of the Holy Spirit in prayer, healing, and deliverance.

I have a keen interest in prayer, healing, and deliverance. We are all broken people who need healing and deliverance. Over the years, I have discovered that healing and deliverance can occur through prayer. The years of ministry experiences, where I have led prayer in Kwame Nkrumah University of Science and Technology (KNUST)

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[32] Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006), 114.

and the various churches I have attended, gives me a great insight as to what prayer can do for a people and a church. The project thus attempted to inculcate the six points mentioned, both explaining and engaging them in practice as participants had opportunity as best as possible.

The Necessity of Prayer and Deliverance Prayer

Recovery people need deliverance as a component of their recovery because they are spiritual beings, not just emotional and physical beings; hence prayer is essential in their recovery process. Prayer is paramount for one to walk with the Lord. The early disciples of Jesus in the first century saw the vitality of prayer, so they asked Jesus to teach them how to pray. As prayer was of immense importance to the disciples of old, so it continues to be for the disciples of today. Richard J. Foster in his book *Prayer: Finding the Hearts True Home* cites Karl Barth by saying "To clasp the hands in prayer is the beginning of an uprising against the disorder of the world."[33] In other words, to dismantle the satanic strongholds one must engage God through prayer. We should realize that if we are going to combat the forces of alcoholism, drugs, mental and emotional impediments, and spiritual oppositions, we need to seek intervention from God through prayer.

Overtly, the power of deliverance must begin with prayer to God. Prayer allows the believer to access the power of God. Accessing God's power is a matter of relational intimacy through prayer. Therefore, prayer becomes the key to accessing Kingdom resources that gives one the capacity to deliver people in the recovery program with

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[33] Richard J. Foster, *Prayer: Finding the Hearts True Home* (New York, NY: Harper Collins Publishers, 1992), 243.

demonic afflictions. Deliverance prayer is meant to allow focus on the doors, legal grounds, and territory the demonic have claimed in a person's life. This enables ministers to address these problems squarely through God's power. George Otis Jr. in his book *Informed Intercession* asserts that through targeted prayers we can obtain answered prayers with timelines.[34]

Spiritual War

Deliverance is a confrontation with evil spiritual powers seeking to destroy them in order to expel them from their dominion of influence. The quest to be free and remain free lies deep in every human heart. This is a universal cry of all humans. As a result of the fall of humanity in the Garden of Eden, every child born to a woman must contend with sin, evil, and the kingdom of darkness. All are thrust into a spiritual war whether they like it or not. All humans have an arch enemy, Satan, who seeks to come after human lives with the goal to destroy them.[35] Sufferings, afflictions, abuse, and other vices in this world are the result of the activities of evil. Evil is prevalent in all places but can be combated by spiritual warfare. David Wilkerson, as portrayed in the book *The Cross and the Switchblade*, emphasizes that the success behind Teen Challenge was centered on people finding faith in Christ. Then he speaks about rehabilitation programs, saying that if these programs which are designed for recovering people become the focus instead of introducing them to Christ, then the ultimate aim of healing and deliverance has been lost. Indeed, everything is lost if Christ is not at the very center in helping

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[34] George Otis Jr., *Informed Intercession* (Ventura, CA: Renew Books, 1999), 33–34.

[35] The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full (John 10:10, NIV).

humans overcome evil. Christ is the Healer and Deliver for all who have gone astray and afflicted (Ps. 119:67).[36] Mosaic Church, like many churches worldwide, is confronted with the reality of spiritual warfare. As a church that seeks freedom for its congregation it is essential that it teaches and trains its people how to fight this battle. More so, people in our recovery community dearly need this teaching and training to daily wage a better warfare on the path to their recovery.

Gaining Recovery Necessitates Deliverance

Srdjan Sremac and R. Ruard Ganzevoort, in their work *Addiction and Spiritual Transformation*, suggest that drug addiction is perceived to be a disease, syndrome, behavior, and moreover a sin in religious world. In recent years, clinicians, theorists, and the media have increasingly believed that addiction is a disease.[37] Sremac and Ganzevoort argue that in order to combat addiction of any kind, a comprehensive approach needs to be taken—one that takes into account psychological, biomedical, socio-cultural, as well as spiritual dynamics—to be able to free oneself from addiction.[38] The spiritual aspect to healing and deliverance they refer to will certainly call for prayer. Prayer is what engages God's freedom-giving intervention in the life situations of people.

In fact, healing and deliverance was a huge component of Jesus' ministry through which he touched human lives. Inner healing is just as important as physical healing. In

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[36] Gary Wilkerson, *David Wilkerson: The Cross, the Switchblade, and the Man Who Believed* (Grand Rapids, MI: Zondervan, 2014), 190–191.

[37] Srdjan Sremac, and R. Ruard Ganzevoort. "Addiction and Spiritual Transformation. An Empirical Study on Narratives of Recovering Addicts' Conversion Testimonies in Dutch and Serbian Contexts," *Archiv Für Religionspsychologie / Archive for the Psychology of Religion* 35, no. 3 (London, UK: Sage Publications, Ltd., 2013): 403, https://thedtl.on.worldcat.org/oclc/7921101713.

[38] Srdjan Sremac, and R. Ruard Ganzevoort. "Addiction and Spiritual Transformation," 404.

Jesus' ministry, healing and deliverance were signs of redemption and an announcement of the kingdom of God to humans. In Acts 10:38 and Luke 4:18 Jesus healed and delivered the sick, broken, and oppressed through the power of the Holy Spirit. Consequently, for the leadership of Mosaic Church to ensure people are healed, deliverance must be seen as necessity in the church.

Community of Love That Supports the Recovery People

Community normally provides an environment for the flow of what Candy Gunther Brown calls *love energy* among people to experience healing and life.[39] The good aspect of Mosaic Church is that people are not judgmental of others. The ministry of Christ was marked by a culture of love, through which he identified with sinners and pointed them to the truth through love. Leslie Newbigin in his book *Truth to Tell: The Gospel as Public Truth* writes that the culture of the church is indistinguishable from that of society. However, he points out that the church in the West does not have to adopt the Western culture and worldview. If the church succumbs to that, it will not be able to address the culture's problems.[40] Society is quick to condemn people and label them. Mosaic Church must strive at all costs to have the Kingdom culture where love is the predominant expression of how people are treated and valued.

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[39] Candy Gunther Brown, *Testing Prayer: Science and Healing*. (Cambridge, MA: Harvard University Press: 2012), 14, 16.

[40] Leslie Newbigin, *Truth to Tell: The Gospel as Public Truth* (Grand Rapids, MI: W. B. Eerdmans, 1991), 35. (See also, Donald Le Roy Stults, "Living in Truth and Reality: The Church in Mission to Western Culture," in *Grasping Truth and Reality: Lesslie Newbigin's Theology of Mission to the Western World*, 1st ed. (Cambridge, UK: James Clarke & Co, 2009), 201, https://thedtl.on.worldcat.org/oclc/900724052.)

Outreach That Flows from Healing and Deliverance

Aptly, the idea of "missional imagination" comes to mind. Missional imagination is defined as the Triune God (the Father, the Son, and the Holy Spirit) having a common mission to restore humanity to their original God intended destinies. In theological context, the term *missio Dei* depicts that God is on a mission to restore all things to Himself.[41] Alan J. Roxburgh and Fred Romanuk write profoundly on missional imagination saying that when the imaginations of people are awakened by the story of God in the scriptures, they will be able to discern what God is doing among them and what God can do through them.[42] God has called the entire church to embark on the mission of reaching the lost and saving the lost through the preaching of the gospel of Christ.

For the leadership of Mosaic Church to advance the cause of reaching the unsaved, the story and the testimony of the people in the recovery community must be shared in the city of Dayton. The vision and mission statements proclaim that the leadership of Mosaic Church purposefully wants its members to actively participate in the great commission. This is why the church's leadership exhorts and nudges its laity to use their gifts to serve within the church and outside the church.

Once people in our recovery community are free, they become an important part of the evangelistic and witness team of the church. It is vital that those in MC's recovery community be inspired to understand that they are called to win souls. Using their story in conjunction with the gospel can reveal Jesus to the world. It is easier for those who

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[41] Stephen Seamands, *Ministry in the Image of God: The Trinitarian Shape of Christian Service* (Downers Grove, IL: InterVarsity Press:2005), 160–161.

[42] Alan J. Roxburgh and Fred Romanuk, *The Missional Leader*, 148.

have experienced brokenness in our world to connect with other broken people on the road to recovery; the story of our church members in the recovery community will speak volumes to people. The entire Mosaic Church, inclusive of our recovery community, must champion the cause of spreading the gospel and making Jesus known.

Conclusion

Deliverance is much needed in the church today. Considering, several people in our recovery community facing demonic influences and attacks, it is imperative for us to train pastors and recovery team leaders in the area of deliverance prayer to help those in need of inner healing and freedom. Deliverance prayer is one of the means of grace by which people within the community of Mosaic Church can experience liberty within their minds and souls.

Deliverance is justified by Jesus and the Bible supports it fully. Deliverance is a common need, so it is certainly a human need. Significantly, deliverance as well as healing are major themes in the gospels. By and large, deliverance demonstrates God's compassion and omnipotence when it comes to rescuing humans from evil forces [43] Thus, deliverance ministry has a place in the church today, even in Mosaic Church. Both the Bible and my own experience suggest that there is a connection between deliverance and experiences of inner healing, peace, freedom from addiction, and oppressive life experience. The project explored the possibility of equipping Mosaic Church and recovery ministry leaders to effectively apply such grace, so it could be spread to increase

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[43] Anderson, *Introduction to Pentecostalism*, 226.

the Kingdom ministry capacity of the church, bringing more people to the freedom for which Jesus died, rose, and sent the Holy Spirit to bring to the world.

Lastly, with the gifts God has endowed me with, and the need for healing and deliverance ministry in Mosaic Church it will serve as an opportunity to reach and help those in the recovery ministry experience genuine healing and deliverance. As a result, I have chosen deliverance as the research topic for my doctoral project. These studies and research should aid me, the recovery ministry leaders, and the recovery community to grasp the idea that the deliverance prayer can assist one in finding healing in Christ during the recovery process. The synergy of my spiritual autobiography and my church context (Mosaic Church) influenced the undertaking of this proposed project. With this, my interest, gifts, and ministerial skills and experiences converged to help meet the need in Mosaic Church through the project's exploration of how training in deliverance prayer could bring the good news to those in need of deliverance ministry.

The first research base needed to explore the project application of the synergy is the Bible. It is the foundation upon which ministry is built. So, the next chapter will look specifically at a biblical case study that sheds light on the project proposed.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The themes of healing, deliverance/exorcism,[1] bondage, demonic affliction, social ostracism, freedom, and the value of human life are depicted in Mark 5:1–20 through the graphic description of deliverance recounted there. This scripture presents a picture of how Jesus dealt with a case of demonic affliction. Jesus demonstrated love, compassion, power, and healing through words and deeds as he drove the demonic forces from the demon-possessed man.[2] Prior to the encounter, the demon-possessed man had been seriously tormented by Satan. He was not his normal self; behaving abnormally and out of character until his redemption came by Jesus.

Deliverance through Jesus allowed the man the ability to regain his dignity, wholeness, and soundness of mind and life. To this day, Jesus is still in the business of reclaiming humans who are viewed as hopeless cases by today's society. Through him they are able to rediscover who they are truly meant to be. In this episode one sees the effect of demons on a human life and how the power and love of Jesus can change that life for the better. Through its narration, Mark provides a picture of Jesus as an exorcist

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[1] These two words will be used interchangeably throughout this document.

[2] The "demon-possessed" is the term New International Version used. In the Greek "demon-possessed" is usually found in the participle form, like "demonized," or "being demonized" — it means something more like "being afflicted/influenced by a demon." I will further discuss the term "demon-possessed" in the theology chapter.

who is successful in bringing healing and freedom to a man who is controlled, beyond his will, by demons.

Exorcism or deliverance is a supernatural means and process by which demons are expelled from people and places through the agency of God's power.[3] Deliverance is an extraordinary act of love, mercy, grace, and power of God to make a person free from demonic affliction of any sort. Deliverance is one of the core teachings of the church. Since the world is entirely influenced by sin and evil, there are bound to be people who are hurting because of sin, a spiritual wound, or the practice of addiction. Deliverance is not a new thing, but an old subject in which modern humans and the modern church are finding new interest.

As in this situation, some problems humans face can be traced to the work of demons. Demons are invisible by nature, and they are the chief enemies of both God and humanity; their presence and activities necessitate the person to be defined as demon-possessed or demoniac. In his book *Deliverance from Evil Spirits,* Francis MacNutt asserts there are psychological problems in our world, and this requires counselling. However, demonic-related problems also exist, and these will require supernatural intervention through deliverance prayer.[4] The author of *The Sacred Self,* Thomas J. Csordas, also asserts that in our present world countless people are in search of healing

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[3] Frank Hammond and Ida Mae Hammond, *Pigs in the Parlor: The Practical Guide to Deliverance* (Kirkwood, MO: Impact Christian Books, 2008), 19.

[4] Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 29.

and deliverance, and this compels them to turn to clinical physicians, faith healers, shamans, and medicine men and women.[5]

Some modern Christians and some churches take a position denying demonic affliction altogether or suggesting that it is imaginary or rare in our present world. This is likely due to a particular worldview and the lack of training to carry out deliverance. As a result, we have many such sufferers forced to be put in institutions; with the motive of putting these people and the public out of harm's way.[6]

Jesus, in casting out demons from this man at Gadara, demonstrated that the kingdom of God (God's rule) has appeared among humans.[7] In this episode Mark provides a picture of Jesus as an exorcist who is successful in bringing healing and freedom to a man. At the same time, a modern examination of this scripture answers the question, "Is there hope for people in our recovery communities?" with a simple yes—for Jesus has the power to make humans free from demons related to sin and addiction.

Exegesis

The Pericope for a Contemporary Audience

Throughout the gospel of Mark, Jesus is presented as a person of power who is full of the Spirit and who boldly announces the kingdom of God (Mark 1:8, 10–12, 15). This is once more evident in Mark 5:1–20 in his encounter with the man often called the

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[5] Thomas J. Csordas, *The Sacred Self: A Cultural Phenomenology of Charismatic Healing* (Berkeley, CA: University of California Press, 1994), 1.

[6] MacNutt, *Deliverance from Evil Spirits*, 30.

[7] Thomas Nelson Publishers, *The Dictionary: Finding Meanings in God's Words* (Nashville, TN: Thomas Nelson Publishers: 2001), 86a.

Gerasene[8] demoniac. Several days before Jesus traveled to Gadara (where he met the demoniac man), Jesus had preached, taught, healed, and performed an exorcism in the city of Capernaum, which was in a Jewish territory (Mark 2:1, 1:21–27, 1:29–34). When he arrived in Gadara, it marked the first time he had journeyed into a Gentile land. As Mark describes it, Jesus and his disciples disembarked on the eastern bank of the sea in the Gentile territory called Gerasa in the region of Decapolis (i.e., Ten Cities).[9]

According to Mark, Jesus is confronted by a demoniac man from the tombs (graveyard, cemetery) when he gets off the boat. The demon-possessed man spent most of his life in the tombs which is a sign of bondage and exclusion. He is cut off from his society. When he dared come among his own people, they bound him with chains and fetters, deeming him unfit to live among them.

In his recounting, Mark says this encounter happened immediately after Jesus and the disciples arrived. The Greek word used for "immediately" in Mark 5:2 is *eutheōs*, which means "straightforward, forthwith, soon, at once, shortly."[10] Mark does not tell us whether the tombs were nearby or further from the shore, but by using the word "immediately" he suggests that the demons had driven the man from the tombs to the shore because they sensed Jesus' presence in the land.[11]

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[8] Ben C. Blackwell, John K. Goodrich, and Jason Maston eds., *Reading Mark in Context: Jesus and Second Temple Judaism* (Grand Rapids, MI: Harper Collins Christian Publishing, 2018), 77, 80. This name is based on the territory in which the man resided—also called Gergasa, Gadara, or Garasenes.

[9] Douglas Redford, *The Life and Ministry of Jesus: The Gospels* (Cincinnati, OH: Standard Publishing, 2007), 169.

[10] Blue Letter Bible, "eutheos," Strong's G2112, https://www.blueletterbible.org/lexicon/g2112/kjv/tr/0-1/.

[11] When he saw Jesus from a distance, he ran and fell on his knees in front of him (Mark 5:6, NIV).

It is astonishing to note that when the demon-possessed man saw Jesus he exclaimed, “What do you want with me, Jesus, Son of the Most High God” (Mark 5:7). As for how this demon-possessed man knew Jesus’ name, the question remains, for Jesus’ identity was unknown in this region at the time. It is likely that it was the demons speaking to Jesus. Strangely, the demon-possessed man bowed before Jesus, but Mark does not tell the reader whether this was true or false worship. Jesus, however, saw more deeply than the natural eye and identified demons dwelling within the man.

It is here that Jesus confronted the demons and inquired about their name. The man spoke but it is more likely that the demons were behind the voice, and they claimed their names were Legion. The name Legion, at this time in history, would have meant an array of Roman troops.[12] Jesus performed an exorcism on the demon-possessed man, and he was freed from their possession. As the demons were exorcised and dispelled by Jesus, they begged to inhabit the pigs that were feeding nearby. Jesus gave them permission to enter the herds of swine on the hillside.

Mark wants the reader to know that Jesus freed the demoniac man through God’s power. Because of Jesus, the disciples and pig farmers saw how the demons caused a commotion among the herds of swine driving them down the hill to the sea where they all drowned. Because the pig farmers witnessed how two thousand of the farm animals (pigs) they had raised were instantly lost they rushed to the nearby village and reported what had happened to them as well as the demon-possessed man.

Immediately the crowd/people followed the pig farmers to the site. Upon reaching the place they found the demon-possessed man now free, clothed, in his right mind, and

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[12] Blackwell, Goodrich, and Maston eds., *Reading Mark in Context*, 80.

seated at Jesus' feet. Mark wants his readers to see Jesus as One who heals, delivers, and has power over demons. When they arrived at this place, the crowd asked Jesus to leave their region. Mark does not tell his readers or audience why the crowd drove Jesus out of the community or their reaction to the former demon-possessed man's newfound identity and freedom. It is likely that pig farmers feared losing more pigs, placing more value on pigs than on a human life, as their reaction indicates in Mark 5:14 and onwards. Jesus, by contrast, cared not what money was lost, so long as the human was set free.

As Jesus and his disciple were about to enter the boat and leave the region, the former demon-possessed man, now healed and set free, wanted to follow him. Instead, Jesus instructed him to stay behind and tell his story of healing and exorcism. He also instructed the man to tell how Jesus had shown him great compassion and restored him to life and community. The man ended up becoming a great evangelist to the Decapolis.

Context

It is important to note that Eugene M. Boring indicates that Jesus ushered in the kingdom of God through his ministry in the Jewish environment when he was confronted by and healed a demoniac man in a synagogue (Mark 1:21–28). In the same manner, perhaps surprisingly so, as Jesus made his first appearance on Gentile soil, he was also confronted by another demoniac man.[13] Mary Ann Beavis highlights that Jesus' first act

[13] Eugene M. Boring, *Mark: A Commentary* (Louisville, KY: Westminster John Knox Press, 2006), 149.

of driving out demons on a foreign soil (i.e., Gentile land) parallels his first public exorcism in Galilee (Jewish land) as it is captured in Mark 6:1-6.[14]

Gadara is one of the ten cities of Decapolis. Geographically, it is about thirty miles southeast of the Sea of Galilee. The Decapolis is situated near the Jordan region that was ruled at this time by Philip and is known to be a Gentile territory.[15] To Douglas Redford the name of the region, Decapolis, suggests these ten cities came together by way of commercial agreement purposely for trade.[16]

Form and Themes in the Book of Mark

Mark was written around 70 AD from a literary viewpoint. Some theologians believe that Mark was written during the Syro-Palestine period, when there was a Jewish revolt against Rome. Often, scholars use Mark 13 as evidence to buttress their opinion. John Mark, or St. Mark the Evangelist is the author of the book of Mark. The book of Mark was primarily intended for Jewish audiences. Additionally, the book of Mark seems to have been written for the Roman house churches in 70 AD as it addresses the issue of discipleship of Christians in Rome.[17]

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[14] Mary Ann Beavis, *Mark*, Paideia: Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2011), 93.

[15] Pheme Perkins, "The Gospel of Mark: Introduction, Commentary, and Reflections," *The New Interpreter's Bible: A Commentary in Twelve Volumes*, vol. VIII (Nashville, TN: Abingdon Press, 1995), 582.

[16] Redford, *The Life and Ministry of Jesus*, 169.

[17] Perkins, "Mark," *Interpreter's*, 514–515.

It is striking to note, the genre for the book of Mark is sometimes classified as "the gospels."[18] Also, Mary Ann Tolbert, in her book *Sowing the Gospel: Mark's World in Literary-Historical Perspective,* indicates that in Hellenistic literature the genre under which the book of Mark would be cataloged is novel or a unique genre on its own.[19] According to Werner H. Kelber in his book *The Oral and the Written Gospel* the genre for the book of Mark is parable, in that the written gospel is "powered by a paradox."[20]

According to Gordon Lathrop, the book of Mark can be categorized as a "ring composition." He provides an outline which demonstrates the unity of events within the book, which is as follows:

A Introduction—1:2–20

B Synagogues, houses, the word—1:21–6:6a

C Meals—6:6b–8:21

D Seeing the crucified risen one—8:22–10:52

C´ Coming, controversies, coming—11:1–13:37

B´ Two meals and the passion—14:1–15:47

A´ Conclusion and return to the beginning—16:1–8.[21]

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[18] Perkins, "Mark," *Interpreter's,* 518.

[19] Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis, MN: Augsburg Press, 1989), 56–57.

[20] Werner H. Kelber, *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q*, Voices in Performance and Text (Indiana Bloomington, IN: University Press, 1997), 215–216.

[21] Gordon Lathrop, *The Four Gospels on Sunday: The New Testament and the Reform of Christian Worship* (Minneapolis, MN: Fortress Press, 2012), 82–83.

He highlights that B and B´ are major rings, Cand C´ are minor rings, D is the central part of the book of Mark. Further he explains that there is a pattern of synagogue-house in Mark 1:21–24 whereas there is another pattern of house-synagogue in Mark 5:35–6:6a.

It is interesting to see how these two segments develop in the large picture of the book of Mark. Notably, one can see that the introduction (Mark 1:2–20), the central part (Mark 9:30–50), and the conclusion (Mark 16:1–18) are connected to three things—Galilee, the disciples (Mark 1:16–20; 16:7; 9:30, 35, 38), and finally Jesus who is portrayed as the Son of Man, Son of God, the Messiah, the crucified and resurrected King. At the heart of the book of Mark, Jesus' identity is revealed, announced, experienced, and enacted at the venue called "house" where he personally meets his disciples.[22]

One observes how Jesus was anointed by a woman in the house of Simon the leper (Mark 14:3) who fortunately provided the place where Jesus spent the Last Supper with his disciples (Mark 14:4). It is interesting to note that "houses" as it appears in B and B´ are connected to the central part of Mark's gospel (Mark 9:33). Hence it is apparent that "house" or many "houses" was pivotal imagery in Mark's writing. This provides the idea that "house(s)" was a gathering ground for early Christian community.[23]

Through Lathrop's description of the pattern Mark uses, he shows how Mark draws his readers to see images and symbols which all point to the power and manifest presence of Jesus. Jesus is the key figure in Mark's eyes when he writes. Studying Mark, one realizes different key ideas and also made aware of the "beware" in C and C´. There it is clearly seen that Mark writes "Beware of the yeast" (Mark 8:15) which is in C

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[22] Lathrop, *The Four Gospels on Sunday*, 82–83.

[23] Lathrop, *The Four Gospels on Sunday*, 83.

section and “beware of the scribes (Mark 12:38), the false Christ that may lead one astray (“many will come in my name and say, I am he!”; Mark 13:5–6), the local councils who persecute (Mark 13:9), and the end of time (“beware, keep alert; for you do not know when the time will come”; Mark13:33) in C´.

Also, Mark records a demon-possessed man clothed in his right mind sitting at the feet of Jesus in Mark 5:15 which relates with the young man who lost his clothes in Mark 14:51–52, and the other young man clothed sitting in the tomb in Mark 16:5, who happened to be an angel who told about the resurrection of Jesus and the need for the disciples to gather at Galilee in order to see Jesus.[24] The overall goal in Mark’s writing is to let the audience know that Jesus, who is a healer, miracle-worker, and exorcist whose teaching filled the entire region of Galilee, is finally revealed as the suffering Son of God who ultimately is killed. Mark’s motif of the passion story which portrays Jesus’ death as painful and shameful becomes both the “source of life and communal identity” for the early Christians.[25]

Mark wants his audience to identify Jesus, the suffering Son of God, with the sufferings of humans. That is why he brought healing and deliverance to the demon-possessed man in Mark 5:1–20. It was as if Mark saw the life and body of the demon-possessed man as a house that could be possessed by either God or demons.

Mark also wants his readers and audience to be acquainted with the kingdom of God. He associates the kingdom of God with good news (good tidings) and freedom which is available to all humans (Mark 1:14–15). More broadly, the kingdom of God can

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[24] Lathrop, *The Four Gospels on Sunday*, 83.

[25] Lathrop, *The Four Gospels on Sunday*, 83–84.

refer to revelation of the kingdom of heaven, the divine authority of God at work, the inheritance of eternal life, and the power of God which rules and reigns within a person, a place, and a situation. This notion is developed in the book *The Kingdom of God and the Glory of the Cross,* by Patrick Schreiner, in which he indicates that the kingdom of God means "the King's place, the King's power, the King's people, and the life in the kingdom."[26]

Thus, Jesus is a King who is endowed with power to bring new life and liberty to people and lands. Throughout the New Testament it is evident that wherever Jesus visited or preached the gospel the kingdom of God was manifested among the people. Consequently, it is no surprise that when Jesus visited Gadara, he brought new life and freedom to the demon-possessed man when he ministered directly to him, while at the same time eliminating the public nuisance the demoniac man posed for the entire community.

Understanding the forms and themes that can be identified in the book of Mark helps place the pericope of Mark 5:1–20 in perspective. The next step is to identify the form in the pericope itself. *From Tradition to Gospel,* by Martin Dibelius, labels this passage as a "Tale (Novelle),"[27] but according to Francis J. Moloney, the pericope for Mark 5:1–20 best viewed as follows:

- The possessed man's approach to Jesus (Mark 5:1–5).
- Jesus' encounter with the possessed man (Mark 5:6–10).

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[26] Patrick Schreiner, *The Kingdom of God and the Glory of the Cross* (Wheaton, IL: Crossway, 2018), 53.

[27] Martin Dibelius, *From Tradition to Gospel: Die Formgeschichte Des Evangeliums* (Cambridge, UK: James Clarke, 2022), 71.

- The episode involving the herd of swine (Mark 5:11–14a).
- Jesus' encounter with the town people (Mark 5:14b–17).
- The cleansed man's approach to Jesus (Mark 5:18–20).[28]

The Man in the Tombs

While form and theme can be important for understanding Mark's point in writing this gospel and in particular this story, the story, at its core is about people and their interactions. It is therefore important to understand somethings about the main characters Mark presents. This begins with the demon-possessed man himself.

Mark paints this demoniac as a troubled man, one who was possessed by demons. The demonic affliction in his life caused him to behave wildly and abnormally to the point he exhibited self-destructive tendencies. Moreover, his condition forced him to live an isolated life in the tombs on the hillside. Because of his affliction he was cut off from family and normal community living.

This demon-possessed man is described as living in an unclean place (the tombs) as his life and body had become an unclean place for unclean spirits (demons) to dwell. The man is double unclean because of what is going on internally—the presence of demons—and externally—he resides in the graveyard. Any reference to normal human living is gone. The demons have driven him to a point of preferring to live a tomb-life.

Further, Robert H. Stein highlights that the demon-possessed man's association with the dead, tombs, and evil (unclean, foul) spirits is what labels this man as unclean in

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[28] Francis J. Moloney, *The Gospel of Mark: A Commentary* (Peabody, MA: Hendrickson Publishers, 2002), 102.

his setting.[29] Rene Girard suggests this demon-possessed man is living as a corpse because he has gotten to a state in which neither he nor the community can differentiate freedom and captivity and life and death in his lived experience.[30] In other words, those who are truly living do not dwell in tombs but in human communities. Instead, this demon-possessed man was living among corpses.

To Richard W. Swanson, the air around this demon-possessed was the "smell of death."[31] The plight of this demon-possessed man is depicted in grand details. He is in a deplorable condition because of the self-destructive acts he perpetrates on his own body by cutting himself with sharp stones and yelling aloud in the tombs and mountains day and night, all because of demonic activities beyond his control. This man's despondent condition has rendered him a social outcast in the sophisticated Hellenistic world of the Decapolis region, says Francis J. Moloney.[32]

Rene Girard says that the activity of the demon-possessed man cutting himself with sharp stones is "autolapidation."[33] Autolapidation is a tragic act where a person decides to intentionally cut themself with stones with suicide as their goal. The demon-possessed man may have been tired of life and wanted to end it all. Another perspective

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[29] Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 251.

[30] Rene Girard, *The Scapegoat* (Baltimore, MD: The John Hopkins University Press, 1986), 168.

[31] Richard W. Swanson, *Provoking the Gospel of Mark: A Storyteller's Commentary Year B* (Cleveland, OH: Pilgrim Press, 2005), 181.

[32] Moloney, *The Gospel of Mark*, 101.

[33] Girard, *The Scapegoat,* 170.

from Douglas Redford suggests that the demoniac man cuts himself with stones as a form of demonic worship like the priests of Baal in 1 Kings 18:28.[34]

Finally, it is worth noting that the demon-possessed man was wailing much of the time. It is not surprising that Robert H. Stein suggests that the demon-possessed man crying night and day is a clear reflection of the "unending tragedy" and torment in which he found himself. Indeed, the depiction of the man crying out constantly may be the most effective literary insertion to help the audience recognize that all human help offered to this man had failed.[35]

The Community

Central to the narrative was the community role in the life of the demon-possessed man. Significantly, the community is mentioned before and after his deliverance. It is vital to take note from the onset, not only was this man dealing with his own problem (demonic bondage), but his problem had become a problem for the community. Theodore Gerald Soares suggests that the community identified this demon-possessed man as their greatest problem.[36] The man was a threat to their stability, freedom, and peace because of his abnormal behavior and tendencies.

In a similar vein, the demon-possessed man was a problem as well as a threat to their social, moral, and physical existence. Hence, he did not deserve a place within the

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[34] Redford, *The Life and Ministry of Jesus*, 169. "Then they cried aloud, and, as was their custom, they cut themselves with swords and lances until the blood gushed out over them."

[35] Stein, *Mark*, 252.

[36] Theodore Gerald Soares, "The Worth of a Man: An Exposition of Mark, 5:1-20," *The Biblical World* 33, no. 2 (1909): 108 (Chicago, IL: University of Chicago Press, 1909). https://thedtl.on.worldcat.org/oclc/9970512416.

normal living space in the community. Instead, the community did their best to restrain him by placing chains on his body and fetters on his feet. The goal was to have him under control, but on all occasions it did not work. Soares puts it this way, "Society has always its chains. If we cannot cure abnormality, we can shackle it."[37] In short, the community was unable to help alleviate the problem of the demon-possessed man.

It is worth noting that tombs were rock cuts in the early first century Near East.[38] These tombs were such that one could stand in them and even move about.[39]According to C.S. Mann, tombs were regarded as ritually unclean in Jewish traditions. Tombs were perceived as a suitable place for demons and the demoniac in Ancient Near Eastern culture.[40] Additionally, Midrash a rabbinic literature, suggests that tombs were a crucible for demons.[41]

Jews viewed tombs, as well as pigs, to be unclean places and unclean animals respectively.[42] Since Gerasa was a place where pigs were raised, it indicates it was a Gentile territory. Jews by their cultural upbringing were forbidden to breed pigs, says Robert H. Stein.[43] Another author, Francis J. Moloney affirms this by saying that from a Jewish perspective only Gentiles would have kept swine. Jews even compared the herd of

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[37] Soares, "The Worth of a Man," 108–109.

[38] Redford, *The Life and Ministry of Jesus*, 169.

[39] Stein, *Mark*, 252.

[40] C. S. Mann, *Mark: A New Translation with Introduction and Commentary*, The Anchor Bible (Garden City, NY: Doubleday & Company Inc, 1986), 278.

[41] Stein, *Mark*, 251.

[42] Redford, *The Life and Ministry of Jesus*, 171.

[43] Stein, *Mark*, 256.

swine itself to unclean spirits (Deut. 14:8, Lev. 1:1-8).[44] In *Engaging the Powers: Discernment and Resistance in a World of Domination*, Walter Wink also asserts that by the laws of ritual purity in Jewish traditions uncleanness was contagious.[45] The laws of ritual purity were an absolute standard for proper behavior and standing with God in the religious life of Jewish people at this time but were not applicable to Gentiles. As his audience and readers were Jews, Mark wanted to make this clear. While Jesus' mission was mostly preaching, healing, and deliverance as it appears in Luke 4:16–27. Even in a Gentile land, in this case Gerasa, Jesus still ministered healing and deliverance to the demoniac to demonstrate his love for all people and the arrival of the kingdom of God.[46]

Significantly, from Mark's socio-cultural view there was a Roman occupation and rule over both Jewish land and Gentile land at this time. The military presence of the Romans was in Decapolis at this time. It is possible Mark used this illegal domination of Romans over others to allude to a similar image of how demons illegally occupied human

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[44] Moloney, *The Gospel of Mark,* 104.

[45] Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis, MN: Fortress Press, 1992), 116–117.

[46] It still raises the question of why Jesus went to Gerasa in the history of his ministry. This is a good reason why Mark would record it. While the preponderance of scholarship suggests, largely based on the presence of pig farming, that this was Gentile territory, there is a counterpoint. The argument against would look to Jesus' mission to "the lost sheep of Israel" (Matt. 10:5–6, 15:24) to argue that Jesus would not have deliberately set a course to enter a Gentile territory (Mark 5:1). While he did minister occasionally to Gentiles in Jewish territory, as they demonstrated unusual faith (Matt. 7:24ff, 8:5ff.), it is unlikely, so the argument goes, that he would have intentionally gone to a Gentile territory to minister. If it was a mixed-breed or apostate territory (indicated by Jews farming pigs in violation of the law), they argue it would make more sense.

lives and lands.[47] Mark wanted his readers and audience to view demons as unlawful occupants in his narrative.

Even the community beyond the Jews held beliefs that were similar on some aspects of demons and demon possession. In the Ancient Near Eastern culture there was a belief that sorcery, divination, interpreting omens, witchcraft, calling on the dead, dealing with mediums, evil practices, and worship of idols, among others were entry points for demons (Deut. 18:10–13, Hosea 4:17). The early church also believed that the acts of the flesh could open doors for demonic affliction (Galatians 5:19–21).

In his book *Jesus, A New Vision: Spirit, Culture, and the Life of Discipleship*, Marcus J. Borg points out that healing and exorcism were a common phenomenon in both Judaism and in the Hellenistic world at the time of Jesus' ministry. He notes that at the time of Jesus there were other Jewish charismatic healers in existence.[48] Hence, healing and exorcism were ancient practices.

Between Jesus and the Demon: Power and Exorcism

It is remarkable to observe that when the demon-possessed man saw Jesus from a distance he bowed (i.e., prostrated) to him. To R. T. France, this demon-possessed man's act of obeisance was purely a concession to the superior power Jesus embodied.[49] In the eyes of Eugene M. Boring this was not an act of worship but rather he merely

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[47] Ched Myers, *Binding the Strong Man: A Political Reading of Mark's Story of Jesus* (Maryknoll, NY: Orbis Books, 1988), 191.

[48] Marcus J. Borg, *Jesus, A New Vision: Spirit, Culture, and the Life of Discipleship* (New York, NY: HarperCollins Publisher, 1987), 61, 71.

[49] R. T. France, *The Gospel of Mark*, New International Greek Testament Commentary (Grand Rapids, MI: William B. Eerdmans, 2002), 228.

acknowledged Jesus as a higher authority and decided to challenge him based on the statement he made to Jesus, "What do you have to do with me, Jesus, Son of the Most High God?" (Mark 5:7, CSB). It is amazing to note that even demons had a supernatural knowledge of the true identity of Jesus.[50] Mary Ann Beavis points out that the usage of the name, "Son of the Most High God," fits perfectly in a Gentile (i.e., non-Jewish) setting (2 Macc. 3:31, 3 Macc. 7:9, 1 Esd. 2:3).[51] The Christology of Jesus is made obvious in the narration.

Surprisingly, the demons decided to carry out a "reverse exorcism" on Jesus. The demons adjured Jesus through God to leave them alone. Instead, Jesus took the initiative to command these demons to depart out of the man. There was no struggle offered by the demons nor objection to the command, rather they pleaded, even begged to stay in the territory.[52] On the other hand G. H. Twelftree believes that the adjuration was an attempt by the demons to cast a spell on Jesus, but Robert H. Stein thinks otherwise saying that the demons succumbed to the power and authority of Jesus.[53]

Much more certain, Warren Carter cites Stephen D. Moore by indicating that the "Hebrew root of the name for Gerasa means *drive out, banish,* and *cast out.*" The implication is that the name Gerasa denotes that the land is in desperate need of deliverance. Jesus' arrival in this territory was the dawning of a new day for the manifest

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[50] Boring, *Mark: A Commentary*, 150.

[51] Mary Ann Beavis, *Mark.* Paideia: Commentaries on the New Testament, 93.

[52] Boring, *Mark: A Commentary,*151.

[53] J. B. Green and S. McKnight, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity, 1992), 166.

destiny of land in that it would be freed from the powers that controlled it.[54] This is connected to what Karl Hanhart talks about in his book, *The Open Tomb: A New Approach, Mark's Passover Haggadah*, in which he pinpoints that the exorcism that Jesus performed in the synagogue in the Jewish land in Mark 1 is a purging of the land. This likely has a bearing on what happens in chapter five as commentators like Hanhart sees a direct connection between all the deliverance Jesus executes stating: "[I]n the first chapters, Mark described the confrontation between Jesus, led by the Spirit, and satanic power."[55]

Jesus' work in Galilee during the "harvest season" was envisioned as "sweeping the land clean of (a) unclean spirits and (b) demons since he ultimately engaged in a spiritual battle with Beelzebub (Mark 3:22)."[56] Further, Hanhart buttresses his point by saying the Spirit of holiness and exorcism are viewed as the cause and effect of the sweeping and cleansing of the land from impure spirits (demons, evil spirit) which invariably affect the Judean people within.[57] Hence, Jesus in both a Jewish context and a Gentile context makes one aware of the magnitude of the good that deliverance can have on a person as well as on the land. In short, Jesus came to wage spiritual war against demons in these lands and still does today through the church.

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[54] Warren Carter, "Cross-Gendered Romans and Mark's Jesus: Legion Enters the Pigs (Mark 5:1–20)," *Journal of Biblical Literature* 134, no. 1 (2015): 143 (Atlanta, GA: Society of Biblical Literature, 2015). https://thedtl.on.worldcat.org/oclc/8000968424. (See also, Stephen D. Moore, *Empire and Apocalypse: Postcolonialism and the New Testament* (Sheffield, UK: Sheffield Phoenix Press, 2006), 28).

[55] Karl Hanhart, *The Open Tomb: A New Approach, Mark's Passover Haggadah* (Collegeville, MN: The Liturgical Press, 1995), 227.

[56] Hanhart, *The Open Tomb*, 227.

[57] Hanhart, *The Open Tomb*, 230.

It is important to realize that Mark claims that "there are no formulae for deliverance."[58] Jesus' demand for the name of the demon is not a question that leads to interrogation, but instead it is a divine combat against a foe. It is worth noting that for the demons to surrender their name connotes submission and vulnerability to the higher and stronger power Jesus had.[59] Robert H. Stein purports that Jesus, in asking this question, "what is your name," is in no way formulating an exorcist formula.[60] Once again, Graham H. Twelftree buttresses this point by saying, "Jesus used no formula to effect his exorcism."[61] E. Stauffer writes that "there are no magic formulae in the Gospels. The most common means of healing is Jesus' word of power."[62] Indeed Jesus' personal words were full of life, Spirit, and power which had therapeutic effects on human lives during his ministry on earth.

Jean Starobinski and Dan O. Via Jr. indicate that the demon-possessed man had a dual personality; for he had the personality of both a man and an unclean spirit. When Jesus confronted the demons in the man, there was a mixed blur of demonic personalities within the man. In keeping with the scripture, it is obvious the demons were "Legion" (6000 plus); for they were many. One cannot tell who the demonic speaker was because a

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[58] Graham H. Twelftree, *Jesus as an Exorcist: A Contribution to the Study of the Historical Jesus* (Peabody, MA: Hendrickson Publishers, 1993), 153.

[59] Jean Starobinski and Dan O. Via, "The Struggle with Legion: A Literary Analysis of Mark 5:1-20," *New Literary History* 4, no. 2 (1973): 342 (Charlottesville, VA: The University of Virgina, 1973). https://thedtl.on.worldcat.org/oclc/5548081756.

[60] Stein, *Mark*, 255.

[61] Twelftree, *Jesus as an Exorcist*, 153.

[62] Gerhard Kittel and Geoffrey W. Bromiley eds., *Theological Dictionary of the New Testament*, vol. III (Grand Rapids, MI: WM. B Eerdmans Publishing Company, 1965), 210.

singular collective is used to refer to the demonic speaker, "My name is Legion."[63] The name Legion reveals a system and a network between evil spirits with an ulterior motive to have dominance over a human or a territory. When Jesus finally drove the demons out of the demoniac a triple effect occured; the demons were ejected out of the man, they entered the pigs, and ended up in the sea.[64]

Bas M. F. van Iersel indicates that in antiquity when a person has full knowledge of a name it invariably allows the person to have power and control of the named object. Hence since Jesus knew the name of the demons as Legion, he had the right to cast them out.[65] The overarching fact is that Jesus addressed these collective demons (Legion), and they departed from the demoniac man.

The Consequences of Deliverance

Mark claims that deliverance is costly. A close look at Mark 5:14–16 shows that the narrative shifts from the healed man to the pig farmers. The pig farmers observed how the cast-out demons caused pandemonium among the swine and they rushed down the cliff and drown. These pig farmers lost two thousand pigs. This must have been a significant economic loss to them.

Astonished, curious crowds from the neighboring villages and city came to observe the demoniac man sitting in his right mind and clothed. This presupposes that before the exorcism the man walked about as a naked and isolated man. As Robert H.

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[63] Starobinski and Via, "The Struggle with Legion": 342.

[64] Starobinski and Via, "The Struggle with Legion": 343.

[65] Bas M. F. van Iersel, *Mark: A Reader-Response Commentary* (Sheffield, UK: Sheffield Academic Press, 1998), 199.

Stein notes, a liberated demoniac who is clothed is a "sign of wellness. Formally this demoniac man's life was characterized by a great storm because of demonic presence but now great calm has entered his life."[66] The audience is drawn in to look at this sharp contrast; the before and after of what deliverance did for the demoniac man. The reader anticipates that the crowd would embrace Jesus for this great work he had done for the man. Instead, the community asked Jesus to leave their soil. To the reader this is a big surprise. Jesus agreed to the request of the crowd.[67]

Based on a reading of the scripture, it seems unlikely that Francis J. Moloney is correct when he asserts that the disciples were the ones present when Jesus drove the demons out of the demonic man. He further suggests that the disciples were the ones or might be the "good candidates" who told the neighboring people what had happened to the demoniac man and the pigs. Moloney suggests that the disciples are likely to be the leading reporters whose report to the crowd lead to the rejection of Jesus from this Gentile land.[68] Although the disciples could have been close to Jesus during the exorcism, the pig farmers (those tending the pigs or the hired workers) were eyewitnesses too. The pig farmers saw what happened to their pigs and saw the state of the healed man. The pig farmers were the ones who told the community of what had happened (Mark 5:14). Like the disciples in Mark 1:11 who failed to recognize Jesus as the true Son of God, the pig farmers also failed to recognize Jesus as the true Son of God. Jesus was rejected in the

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[66] Stein, *Mark*, 257.

[67] Boring, *Mark: A Commentary*,153.

[68] Moloney, *The Gospel of Mark,* 105.

land because of their report. Although Jesus purified the demon-possessed man and the land, the pig farmers did not recognize this work of God.[69]

Many factors can be identified as reasons the community in Gerasa wanted Jesus out of the region. According to Richard W. Swanson, the community believed Jesus had an uncanny power and they were not ready for an intrusion of such power into their ordinary lives. It is also possible that the community felt the loss of the pigs was a real economic loss to the community's livelihood.[70] It seems the community valued their economy more than the man's sanity, whereas Jesus put the value squarely on the man's life, no matter the economic cost. Humans are always more valuable than money in Jesus' economy.

Another possibility is offered by Douglas Redford. To him, the community found it "difficult to accept the supernatural aspects of what had happened" to the demoniac man. By and large, instead of accepting Jesus and his works they saw it as a thing to be avoided.[71] The healing and deliverance brought to this demon-possessed man came with a high cost.

Again, Robert H. Stein provides another perspective to this by saying that people have varied responses to the presence of Jesus. In this episode that community expressed a negative reaction to the power of God. It is paramount to note that refusal is not

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[69] Moloney, *The Gospel of Mark,* 105.

[70] Swanson, *Provoking the Gospel of Mark,* 181.

[71] Redford, *The Life and Ministry of Jesus,* 172.

rejection. Rather than being concerned about the economic loss, the community wanted Jesus removed from their land because of a holy fear that had come upon them.[72]

In the passage, the demons asked Jesus to demonstrate leniency to them. The demons knew Jesus had power to torment them. The demons were willing to be cast out of their present home—the man. The demons' plea indicates that they did not want to be driven out of the territory.[73] Bas M. F. van Iersel asserts that there was a common belief that deities or demons were very territorial, and they usually wanted to be bound to a specific place.[74] Also, Francis J. Moloney interjects with the notion that despite the demons admitting defeat they wished to maintain their position in this territory where they might find other humans.[75] Interestingly, Robert H. Stein provides a fresh insight by saying the demons did not want two things to happen to them: (a) to be bound before their time (Matthew 8:29) (b) and to be driven into the abyss, which implies eternal damnation during final judgment (Luke 8:31).[76]

Views of Demonology and Understanding the Encounter

Today's world has diverse views concerning the narrative in Mark 5:1–20. Some medical experts as well as biblical scholars strongly believe it describes a person with more of a mental health problem or mental illness than demonic affliction. This leads us to the need to delve into these various views on the passage.

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[72] Stein, *Mark*, 258.

[73] Stein, *Mark*, 254.

[74] van Iersel, *Mark: A Reader-Response Commentary*, 199.

[75] Moloney, *The Gospel of Mark,* 103.

[76] Stein, *Mark*, 254.

It is, perhaps, not surprising to note that the world of science and medicine are likely to interpret this case of demonic affliction in Mark 5:1–20 as describing a man suffering from a mental illness, eschewing the plain language of the text. In his book *Grace for the Afflicted: A Clinical and Biblical Perspective on Mental Illness,* Matthew S. Stanford indicates that the case of the demoniac man appears to fit the conditions related to schizophrenia which is defined as "the presence of two or more psychotic symptoms, each present for a significant portion of time during a one-month period."[77] Mostly, the demonic man was naked and behaved extremely violently toward himself and others. Since schizophrenia is characterized by an individual experiencing disturbance and poor self-care, it is easy to see why one could say the demoniac man had these traits too.

In his book *Jesus the Village Psychiatrist*, Donald Capps attests that most of the healing accounts in the Bible are of physical disabilities and mental or emotional disorders. Capps even suggests (or "alludes to the possibility") that the Gospel writers would agree with his assertion.[78] Capps cites John P. Meier by saying that the Gerasa demoniac (Mark 5:1–20), the demon-possessed boy in Mark 9:14–29, Matt. 17:14–18, and Luke 9:37–43, and the exorcism of seven demons from Mary Magdalene (Luke 8:2) are the work of early Christians, hence it is difficult to judge their authenticity.[79]

A prominent biblical scholar like Rudolf Bultmann in his attempt to demythologize miracles of healing and deliverance has stated that the informed modern

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[77] Matthew S. Stanford, *Grace for the Afflicted: A Clinical and Biblical Perspective on Mental Illness*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2017), 76, 66.

[78] Donald Capps, *Jesus the Village Psychiatrist* (Louisville, KY: Westminster John Knox Press, 2008), xii.

[79] Capps, *Jesus the Village Psychiatrist*, 83.

person simply does not believe in demonic affliction. Bultmann in his book *New Testament Mythology and Other Basic Writings* puts forward,

> No one can or does seriously maintain the New Testament picture. Also, with the advancement of science and technology, it is no longer relevant to believe in spirits and demons, and that there are no demonic spirits capable of enslaving humans. Disease and cures have their natural causes and exorcism is not important.[80]

This statement indicates Bultmann does not believe in miracles or even in a supernatural dimension of reality.

Ingeniously, Marcus Borg in taking a stand for healings and deliverance says,

> Thus from the standpoint of the gospels, the mighty deeds of Jesus, healing and exorcisms alike, were the product of the power which flowed through him as a holy man. His powers were charismatic, the result of his having become a channel for the power of the other realm, that which Jesus and his contemporaries also called Spirit.[81]

Therefore, healing and exorcism are pure acts of God.

Two more authors who have examined the scripture, Karel Hanhart and Thomas Csordas, are of the opinion that these episodes in the Bible are definitely about spiritual warfare. Hanhart is of the opinion that miracle stories in the Gospel do not capture the cures of individuals with mental illness or people who were diagnosed with medical conditions.[82] Csordas expands on this point by writing that mental illness and demonic affliction should be understood as two separate things. The former has a natural cause and the latter a spiritual cause. Further, Csordas highlights that all mental illness is

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[80] Rudolf Bultmann, *New Testament Mythology and Other Basic Writings* (Philadelphia, PA: Fortress Press, 1989), 4.

[81] Borg, *Jesus, A New Vision*, 67.

[82] Hanhart, *The Open Tomb*, 230.

associated with spirit activity, yet not all demonic affliction is correlated with mental illness.[83]

A critique by modern medicine is addressed by Csordas when he asserts that: "Popular and clinical criticism typically asserts that attribution of a problem to spirit precludes 'owning' one's feeling and thus relinquishes control and responsibility for one's life. Yet the positing of a demon may be less an abdication of control than acknowledgment that there already exists a lack of control."[84] In Mark 5:1–20 it is not that the demoniac man was not in touch with his feelings or had relinquished control to the demons. The demons were simply more powerful than he and that was why he was subject to their command. This explains his self-destructive and violent behavior.

Although, the narrative makes one aware that the demoniac man was a disturbed man and lacked self-care, it goes further to indicate that there was demonic possession in this case. Hence, the argument by some scholars that the narrative described more of mental illness than demonic affliction must be challenged. The narrative does not tell us how long this demoniac man was afflicted, but it is likely the demoniac man was in this condition for a while. Matthew S. Stanford comes back to assert that the mental disorder in the case of this man was due to two things: demonic possession and infirmity.[85] Hence, Stanford affirms there was demonic affliction in this narrative of the Gerasa demoniac.

C.S. Lewis, in his famous aphorism, argues against biblical scholars like Bultmann by saying: "There are two equal and opposite errors into which our race can fall in our thinking about devils. One is to disbelieve in their existence. The other is to

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[83] Csordas, *The Sacred Self,* 195.

[84] Csordas, *The Sacred Self,* 296–297.

[85] Stanford, *Grace for the Afflicted*, 76.

believe in their existence but to feel an excessive and unhealthy interest in them."[86] To disbelieve in the existence of demons and their evil works is a mistake; a mistake the church must firmly reject. On the other hand, not all circumstances are demon related. There should be clear criteria and a substantive means to determine true causes in how we approach deliverance.

The Gospel writers were clear in their language when they specifically mentioned that the man in Gerasa was a demon possessed. The text speaks for itself. So, while no one needs to ignore the benefits medicine has brought to humanity, there still exist human problems that are not biological in nature or psychosomatic at the roots. Hence medicine needs to make room for the church to walk hand in hand in dealing with cases like that which appears in Mark 5:1–20.

Conclusion

The questions raised by the discussion of this pericope relative to the project and context are, "Are today's churches and societies ready for deliverance? And are they able to offer deliverance, especially to the recovery community?" Pragmatically speaking there is little question that the church and society must take measures to help people in recovery communities to restore them, and society, to a healthier place. The recognition of the need for deliverance can be one tool in this battle.

In the Mark 5:1–20 context, one realizes that demons are, by their nature, hostile. The demon-possessed man kept acting out through self-harm, and it was glaringly obvious that the human power of the community was unable to stop him or restrain him.

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[86] C.S. Lewis, *The Screwtape Letters*, 4th ed. (London, UK: The Folio Society Ltd, 2011), xx.

Only when Jesus used God's power was the demoniac man delivered from his bondage to the demons.

In the narrative we see a man in desperate need of help, but the help he received from the community did him no good. The community help was geared toward their own safety and protection rather than in alleviating the man from demonic affliction. William Hendriksen alleges that the "man received no help from any source other than Jesus."[87] Jesus is Helper and a Healer.

Medicine and deliverance both have their place in restoring human lives. Throughout the centuries medicine has advanced extensively, hence health experts are more able to diagnose diseases for what they are than they were during New Testament times. Despite this, we cannot overlook the healing and deliverance claims in Jesus' ministry.[88] The best effort and best help of the community could not alleviate the man's plight. It was only when Jesus intervened that the demoniac man experienced liberty. The same can be said to be true among many in the recovery community. "Faith does not abandon medical care."[89] But medical care is not a substitute for Jesus.

In our present world churches/deliverance ministries must work together with clinical experts in pursuit of healing through exorcism. Not all cases of people suffering symptoms like the man in the passage are connected to the demonic. Some are psychological or emotionally based, and the world of psychiatry in conjunction with medicine will help greatly alleviate people with these problems. On the other hand,

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[87] William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Mark* (Grand Rapids, MI: Baker Academic, 1975), 187.

[88] Joel B. Green, Jeannine K. Brown, and Nicholas Perrin *Dictionary of Jesus and the Gospels*, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 362.

[89] Csordas, *The Sacred Self,* 40.

deliverance always involves spiritual war or battle, and the church must be fully aware of this in its endeavor to bring help, care, and cure to those in our recovery communities who are genuinely suffering from demonic affliction. As part of the church's mandate, healing and exorcism must be brought to the forefront in the recovery community through which redemption will come to many.

That is why the exorcism in Mark 5:1–20 is so important. It affords us a picture of Jesus, who being the Son of God, has the power to put demons in their true place (i.e., depths) and the man back to his original community.[90] The messianic secret of who Jesus is in person is made known. Jesus is Lord over creation and spirits. Jesus is Lord over demons.

This reality needs to be a considered and substantive factor in the recovery process. It is to this end that the project moves, seeking to inculcate into the recovery context the dimensions of help that Jesus offered the demon-possessed man. The training and equipping the pastors and leaders will receive during the project sessions will give them revelation and insight into Jesus' power and process in dealing with demons when they are present and negatively affecting human life. This will enable them to bring a new dimension of grace and wholeness to those so afflicted.

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[90]Starobinski and Via, *The Struggle with Legion*: 343.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Healing[1] and deliverance are "acts of power" which confirm the works of God and the kingdom of God in manifestation among humans.[2] The Bible itself is full of stories of healings and deliverances. A study of one of these, the Gadara (Garasenes) demoniac, has been a subject of discussion in this research. Healing and deliverance are interrelated concepts in salvation history in the Bible and many in the early church continued to uphold and practice deliverance. The purpose of this section of the research is to lay a foundation for understanding that healing and deliverance were important in the early history of the Christian church. Church Fathers like Justin Martyr, Antony, and Augustine, among many others, strongly believed that healing and deliverance were chief components of the gospel.

Early Church Fathers

Within the earliest centuries of the Christian church when these writings were being recorded there were several Church Fathers, who believed in, taught, and practiced

[1] While the focus of this research is on deliverance, there are occasions where deliverance is referred to as healing, and where physical healing results from deliverance. In addition, physical healing and deliverance are very closely aligned in the Gospels and Acts as key revealers of the inbreaking kingdom of God. Therefore, healing is included at points in the discussion, though the project development focuses on deliverance.

[2] Jordan J. Ryan, *The Role of the Synagogue in the Aims of Jesus* (Minneapolis, MN: Fortress Press, 2017), 208.

healing and deliverance, including Justin Martyr, Antony, Irenaeus, Augustine, and others. This chapter examines a selection of them, including Justin Martyr, Antony, and Augustine, because they emphasized that all believers in Christ are empowered to expel demons.

The Life and Ministry of Justin Martyr

Justin Martyr converted to Christ after being convicted by the scriptures. He ardently viewed scripture as ~~a~~ true philosophy. In his work, *Dialogue with Trypho,* Justin asserts that the Holy Spirit gives miraculous gifts to humans. He was convinced that prophetic gifts were needed in the church.[3] To buttress this, Justin asserts that "among us Christians the charisms of prophecy exist down to the present day." Additionally, he states that, "[T]he false prophets, who are filled with an erring and unclean spirit, have never done [miracles], nor even do now, but they undertake certain wonders to astound men, and they glorify demons."[4] Despite the church's best effort, certain teachings from false prophets and false teachers have been the result of the influence of demons.

Justin Martyr was acquainted with the idea that both good and evil spirits are in the world. From his writing, one can observe that Justin could identify which spirit was at work in a person when they spoke or did a work of miracles. In his book, *Second Apology of Justin,* he asserts that the casting out of demons and healing are necessary for human freedom, including that deliverance was most successful when done by Christians:

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[3] Justin Martyr, *Dialogue with Trypho*, trans. Thomas B. Falls, ed. Michael Slusser, The Fathers of the Church, vol. 3 (Washington, DC: The Catholic University of America Press, 2003), 128. https://thedtl.on.worldcat.org/oclc/50844070.

[4] Justin Martyr, *Dialogue,* 14.

> For many demoniacs throughout the entire world, and even in your own city, were exorcised by many of our Christians in the name of Jesus Christ, who was crucified under Pontius Pilate; and our men cured them, and they still cure others by rendering helpless and dispelling the demons who had taken possession of these men even when they could not be cured by all the other exorcists, and exploiters of incantations and drugs.[5]

Justin Martyr strongly believed that it was right for a believer in Christ to exercise divine power and authority over sickness and demons.

Again, Justin Martyr on several occasions strongly put forward that exorcism was right for the church to do. In his writing, *Dialogue with Trypho* he states,

> Every demon is vanquished and subdued when exorcised when in the name of this true Son of God, who was the first-born of all creatures, who was born of a virgin, who was crucified by your people under Pontius Pilate, who died and then, after his resurrection from the dead, ascended into heaven. But, if you attempt to exorcise them in the name of any man born among you, whether kings, just men, prophets, patriarchs, not one of them will be subdued. Whereas, if any man among you should exorcise them in the name of the God of Abraham and the God of Isaac, and the God of Jacob, they will, perhaps, become subdued. But some of your exorcists, as I have already noted, adjure the demons by employing the magical art of the Gentiles, using fumigations and amulets.[6]

Justin Martyr claimed that even Gentiles who came to Christ rightfully could cast out demons.

Another assertion in the *Dialogue with Trypho* is that Christians and the church are divinely endowed with power by God to cast out demons.

> And again, he also said elsewhere: I have given you power to tread on serpents and scorpions and venomous insects, and over all the power of the enemy. Indeed, we who are believers in Jesus our Lord, who was crucified under Pontius Pilate, exorcised all devils and other evil spirits and thus have them in our power.[7]

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[5] Justin Martyr, *The First Apology, the Second Apology, Dialogue with Trypho, Exhortation to the Greeks, Discourse to the Greeks, the Monarchy or the Rule of God*, trans. Thomas B. Falls (Washington, DC: Catholic University of America Press, 1948), 126, https://thedtl.on.worldcat.org/oclc/647919781.

[6] Justin Martyr, *Dialogue*, 132.

[7] Justin Martyr, *Dialogue*, 119.

Justin Martyr's writings provide a good case for knowing that deliverance was prevalent in the church and Christians had victory over demons by the name of Jesus. This is not the only time Justin makes this claim for the followers of Jesus. Once again in the *Dialogue with Trypho* he asserts that demons have been subjugated to Christians and the church after Christ's finished work. He writes:

> Furthermore, it is equally clear as the word of the prophecy, speaking in the name of one of his followers, metaphorically affirms that we believers beseech him to safeguard us from strangers, that is, from wicked and deceitful spirits.
> We constantly ask God through Jesus Christ to keep us safe from those demons who, while they are strangers to the worship of God, were adored by us of old; we pray, too, that, after our conversion to God through Christ, we may be without blame. We call him our Helper and Redeemer, by the power at whose name even the demons shudder; even to this day they are overcome by us when we exorcise them in the name of Jesus Christ, who was crucified under Pontius Pilate, the governor of Judea. Thus, it is clear to all that his Father bestowed upon him such a great power that even the demons are submissive both to his name and to his preordained manner of suffering.[8]

These are bold claims of Justin Martyr pointing to the fact Christ's death ushered in a new dispensation for humans to overcome the kingdom of darkness. Like his successor Origen, Justin Martyr firmly believed that the core work of Jesus was to successfully destroy the activities of demons and more especially with his death and resurrection to establish a testimony whereby demons would have "no more undisputed sway over humans." The salvific work of Jesus mysteriously put the kingdom of darkness into disarray.[9] Again, Justin Martyr, like Origen, avers that the name of Jesus, as well as the recitation of the histories of Jesus, had power to drive out demons by the reciter

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[8] Justin Martyr, *Dialogue*, 45-46.

[9] F. C. Conybeare, "Christian Demonology. II," *The Jewish Quarterly Review* 9, no. 1 (Oct. 1896): 62, (New York, NY: KTAV Publishing House, Inc, 1966). https://thedtl.on.worldcat.org/oclc/5547918427.

through their sincere belief.[10] The name of Jesus and titles of God like "God of Abraham, God of Isaac, and the God of Jacob made demons cowed and overcome" say Justin Martyr and Origen.[11] It is true that God's name has power over demons.

Justin Martyr boldly put forward that both among Jews and pagans it was evident that, "Such a regular order of exorcists must of necessity soon have arisen also in the Church, since in baptism the evil spirits in a catechumen had to be driven out before the Holy Spirit could enter into him; in accordance with what we learned from Hermas, there is no room in the same vessel for both at once."[12] Among the first apologetic fathers to discuss the concept of evil in theological terms was Justin Martyr. In his work, *The Devil Within: Possession and Exorcism in the Christian West*, Brain P. Levack writes that Justin Martyr in 150 CE claimed that several people both pagans and Christians in the Roman Empire were demoniacs.[13] That was when Justin wrote two treatises to defend his faith, and Christians, who at this time were persecuted.[14] Justin Martyr, among other Church Fathers, believed that Christians were in a cosmic conflict with the devil and his followers.[15] Justin Martyr was convinced that demons could influence non-Christians and Christians to do things contrary to their will and God's word.

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[10] Conybeare, "Christian Demonology. II," 63–64.

[11] Conybeare, "Christian Demonology. II," 64.

[12] Conybeare, "Christian Demonology. II," 67.

[13] Brian P. Levack, *The Devil Within: Possession & Exorcism in the Christian West* (New Haven, CT: Yale University Press, 2013), 254.

[14]Justin Martyr, *Shepherd's Note-The Writings of Justin Martyr* (Nashville, TN: Broadman & Holman Publishers, 1998), 2.

[15] Jeffrey Burton Russell, *Satan* (Ithaca, NY: Cornell University Press, 1981), 63.

Much of what is written about Justin Martyr describes him as one of the leading apologists of the church in the second century. He did an extensive evangelistic work in Asia Minor and was martyred in Rome for his belief in Christ.[16] Overall, Justin Martyr's contributions to the subject of deliverance are significant.

The Life and Ministry of Antony

In the late third century, around 270, Antony converted to Christianity.[17] His surrender to God was brought about by Matthew 19:21 and Matthew 6:34.[18] Soon, he began to live an ascetic lifestyle, withdrawing from society and dwelling in a tomb. Here he confronted the devil and his cohorts (demons, minions) but prevailed over them by God's grace and help. In 285, Antony journeyed to live on the "outer mountain" known as Mount Pispir.[19] Tim Vivian in his book, *Words to Live By: Journeys in Ancient and Modern Egyptian Monasticism*, suggests that in 313, Antony fully lived in the deserts. He chose to live on Mount Colzim. It is from these mountains, Pispir and Colzim, that Antony ministered to many people who sought God's help in diverse forms and shapes.[20] With God's power, Antony touched many people from this humble location.

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[16] Randy Clark, *The Biblical Guidebook to Deliverance* (Lake Mary, FL, Charisma House, 2015), 33.

[17] Tim Vivian, *Words to Live By: Journeys in Ancient and Modern Egyptian Monasticism* (Kalamazoo, MI: Cistercian Publications, 2005), 60.

[18] Athanasius, et.al., *Early Christian Lives: Life of Antony by Athanasius, Life of Paul of Thebes by Jerome, Life of Hilarion by Jerome, Life of Malchus by Jerome, Life of Martin of Tours by Sulpicius Severus, Life of Benedict by Gregory the Great,* trans. Carolinne White (New York, NY: Penguin Books, 1998), 9–10.

[19] Vivian, *Words*, 60.

[20] Vivian, *Words*, 60–61.

Antony is revered as one of the early Desert Fathers. As part of his rigorous discipline, he fasted.[21] As described in the book, *The Life of Antony,* the desert was a "city outside the city, a place where the monks learned what true citizenship with God was."[22] In the desert they let go of the world and allowed God to get hold of them. This became a scene in which Antony and other monks gained God's friendship, presence, and power by removing themselves from the world.[23]

There was an ascetical piety to the way he led his life. The role of prayer and a profound delight in the scriptures characterized his devotions to God. Hence, serenity and solitude were hallmarks of his life.[24] Antony was the first person in Christian tradition who chose to live a life of a separatist which is known as an "anchorite" in Greek, meaning "to leave or to withdraw" (Romans 12:2). Even though Antony was far removed from the civilized world of Egypt, he was sought greatly as a healer and a miracle worker.[25] Antony's life encouraged others to also live in solitude. Hence, a community of monks began to exist in the deserts. It is important to realize that Antony also lived a "coenobitic life," which is communal monasticism.[26] From the book, *The Life of Antony,* Antony is described as one who possessed a "grace of prophecy and an ability to perform

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[21] Athanasius, *The Life of Antony and the Letter to Marcellinus*, The Classics of Western Spirituality, trans. Robert C. Gregg (New York, NY: Paulist Press, 1980), 6–7, 16, 19.

[22] Paphnutius, *Histories of the Monks of the Upper Egypt and the Life of Onnophrius*, trans. Tim Vivian (Kalamazoo, MI: Cistercian Publications, 1993), 22.

[23] Paphnutius, *Histories of the Monks,* 23.

[24] Athanasius, *The Life of Antony*, 7.

[25] Athanasius, *The Life of Antony,* 8–9.

[26] Athanasius, et.al., *Early Christian Lives,* xvii.

miracles."[27] Antony also had a gift of discerning of spirits.[28] These gifts at work in his life, and his earnest dedication to prayer and fasting, allowed God to graciously use Antony in deliverance. People who were tormented by devils without a cure sought out Antony to get rid of them. When a person was mentally disturbed due to the work of the enemy (i.e., Satan and his agents), they sought Antony. Antony's prayers to God dispelled the enemy.

Prayer was a vital part of Antony's devotion. In this book, *The Life of Antony*, Athanasius recorded that:

> The demons and illness were dispelled by his prayers, not by his commands and everything was always accomplished by calling on the name of Christ, our God. No one who is wise attributes the miracles of healing to Antony, but to the Lord Jesus who was displaying His usual benevolence to His creatures when He behaved kindly at that time, too, through His chosen servant. Antony merely prayed and the Lord granted everything as a reward for Antony's virtuous life.[29]

Antony had significant success in healings and deliverance for God was with him and on his side. He attributed these victories over Satan and his agents not to his own power, but that of the Savior and Master—Jesus. Antony had delightful fellowship with the Holy Spirit. He refers to the Holy Spirit as the "Spirit of Adoption" in *The Letters of Antony*. Therefore, Antony understood that to be a "friend of Jesus and a brother of Him" came from the Holy Spirit (John 15:15).[30]

Antony's life was marked by "contemplation and action as a seamless garment." Soon, God's power was evident in his life. The Lord through Antony healed many people

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[27] Athanasius, et.al., *Early Christian Lives,* xvi.

[28] Athanasius, et.al., *Early Christian Lives,* 64.

[29] Athanasius, et.al., *Early Christian Lives,* 62.

[30] Derwas J. Chitty, *The Desert A City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire* (Oxford, UK: Basil Blackwell & Mott Ltd., 1966), 27.

and liberated many from demonic affliction. As a demonstration of Christ's love, Antony healed the sick and expelled demons.[31] In all these, Antony accredited the power at work in him to God and not his own. Mostly his prayers were answered by God and when he experienced unanswered prayers, he was not distressed by it in any way.[32] Antony placed a lot of value on scripture. It is therefore not a surprise that Antony pointed his fellow monks in the direction of scripture as they sought ways to please the Lord. Antony says, "Wherever you go, always have God before your eyes; whatever you do, have [before you] the testimony of the Holy Scriptures."[33] Douglas Burton-Christie elucidates what Antony meant by the previous statement by saying: "[H]aving the testimony of scripture constantly before one is equivalent to being always in the presence of God."[34] When Antony encountered difficult questions regarding scripture, he retreated into solitude to find the answer.[35] Antony placed a high value on scripture and its use in his life.

Athanasius, in his book, *The Life of Antony*, paints a picture of people from diverse places who flocked to Antony in the desert. His wisdom and prayers were sought. Antony was endowed with Spirit gifts such that he knew things supernaturally. Evidently, his prayers helped cure the sick and expel demons from those bound by evil forces. Athanasius mentions a particular day when many gathered to see Antony at his cave to receive prayers from him. When Antony finally emerged from the cave, many were bodily healed, and others freed from demonic oppression. These are some of the most

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[31] Paphnutius, *Histories of the Monks*, 33.

[32] Athanasius, *The Life of Antony*, 11.

[33] Douglas Burton-Christie, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (New York, NY: Oxford University Press, 1993), 109.

[34] Burton-Christie, *The Word in the Desert*, 108–109.

[35] Burton-Christie, *The Word in the Desert*, 169.

notable works of God in Antony.[36] Augustine writes in his book, *Confessions*, that Antony's exploits as a monk had spread to such distant lands that by the time he reached Milan, Antony's fame had been well known.[37] In the book, *Vita Antonii*, it reveals Antony as a hero of orthodox faith and one of the brilliant and burning fathers of the church.[38] Uniquely, Antony had a life of deep devotion to God. From Antony, one sees a man who lived above paganism.[39] As an example for the church, Antony placed his faith solely in God.

Derwas J. Chitty writes that Antony lived in solitude in the empty fort and bread was brought to him twice in the year by his friends. When Antony came out of the fort, he appeared "as from some inmost shrine, initiate into the mysteries and God-borne."[40] To buttress the same point, T. D. Barnes asserts that in the Greek rendition of Antony appearing as a holy man, "Antony came forth like a mystic initiate full of the power of God from some sacred shrine."[41] Darlene L. Brooks Hedstrom, in her work, *The Geography of the Monastic Cell in Early Egyptian Monastic Literature*, asserts that when visitors visited Antony, it was like visiting heaven in a sense. The space in which Antony

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[36] Philip Schaff and Henry Wace, *St. Athanasius: Select Works and Letters*, vol. 4 (Grand Rapids, MI: WM.B. Eerdman Publishing Company, 1978), 200.

[37] Burton-Christie, *The Word in the Desert*, 7–8.

[38] Samuel Rubenson, *The Letters of St. Anthony: Monasticism and the Making of a Saint* (Minneapolis, MN: Fortress Press, 1995), 130.

[39] Darlene L. Brooks Hedstrom, "The Geography of the Monastic Cell in Early Egyptian Monastic Literature," *Church History* 78, no. 4 (2009): 766 (New York, NY: Cambridge University Press, 2009). https://thedtl.on.worldcat.org/oclc/8271292701.

[40] Chitty, *The Desert A City*, 3–4.

[41] T. D. Barnes, "Angel of Light or Mystic Initiate? The Problem of the 'Life of Antony," *The Journal of Theological Studies* 37, no. 2 (1986): 361 (Oxford, UK: Oxford University Press, 1986). https://thedtl.on.worldcat.org/oclc/9976488085.

dwelled had a sacred quality to it.[42] In Antony's dwelling place, God's presence could be felt.

Antony obtained great knowledge of demonology from Origen, Clement, Gnostic literature, and Valentinian Christians. According to David Brakke's book, *Demons and the Making of the Monk: Spiritual Combat in Early Christianity,* Antony provided healings and deliverance to many people who had previously worshipped other pagan gods.[43] Antony was a wise teacher whose "knowledge (*gnosis*) of self and God" was profound. On the concept of demons and deliverance, Antony says that demons are agents and characters of the fall. In his thoughts on rational creatures, he refers to Origen's *First Principles* and says there are many types of beings in the world. These include "archangels, principalities, demons, human beings, and others" that God assigned based on their quality of nature and behavior.[44] The reality is there are many kinds and ranks of beings in the world.

Derwas J. Chitty explains that Antony gained perfection in Christ and "returned to man's natural condition." Indeed, the life and works of Antony provide a picture of a man who learned to "recover Adam's condition before the Fall."[45] Antony believed in Christian orthodoxy because the church teachings allowed a human to gain perfection in Christ (Matt. 5:48).

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[42] Hedstrom, "The Geography of the Monastic Cell in Early Egyptian Monastic Literature," 764.

[43] David Brakke, *Demons and the Making of the Monk: Spiritual Combat in Early Christianity* (Cambridge, MA: Harvard University Press, 2006), 6, 16, 19.

[44] Brakke, *Demons and the Making of the Monk,* 16.

[45] Chitty, *The Desert A City*, 4.

Antony's influence and impact began to travel far and began to shape many people. The *Vita* says that:

> "Not unnaturally, the bishop's is turned to the power that begins to spread from Antony at this point—healing the sick, casting out demons, and with grace of speech comforting the sorrowful, reconciling those at variance, and urging all to put nothing in the world before the love of Christ. It is now that his words 'persuaded many to choose the solitary life; and so henceforth there arose monasteries even in mountains, and the desert was made a city by monks coming out from their own and enrolling themselves in the heavenly citizenship.'"[46]

In Antony's life, healing and deliverance were hallmarks. For him, Christ is the source of true power for the believer. David Brakke writes,

> If there is need, read this to the pagans, so that even in this way they might recognize not only that our Lord Jesus Christ is God and the Son of God, but in addition that the Christians, those who serve him truly and believe in him piously, not only prove that the demons, whom the Greek themselves consider gods, are not gods, but also tread on them and chase them away as deceivers and corrupters of humankind, in Christ Jesus our Lord, to whom be the glory forever and ever, Amen.[47]

Antony affirmed that Christians had power over demons and the Greek gods as well. On a particular occasion when Antony had purposely withdrawn from everyone and even refused to see anyone, Martinianus, a military solider whose daughter was under severe torment from an evil spirit, came seeking for Antony in the desert. He fervently asked Antony to help his daughter. Here is Antony's response, "Why do you ask me for help, you who are a mortal man? I too am mortal and share your weakness. But if you believe in Christ whose servant I am, go and pray to God according to your faith and your daughter will be healed." Martinianus believed Antony's words and he called on Jesus.

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[46] Chitty, *The Desert A City*, 5.

[47] David Brakke, "The Making of Monastic Demonology: Three Ascetic Teachers on Withdrawal and Resistance." *Church History* 70, no. 1 (2001): 47–48 (New York, NY: Cambridge University Press, 2001). https://thedtl.on.worldcat.org/oclc/8272790303.

Upon returning home with his daughter, she was completely restored.[48] Antony's words to Martinianus indicate a belief in Jesus' name provokes healings and miracles.

Other incredible healings, miracles, and deliverances found in Antony's ministry are captured in the book, *St. Antony of the Desert.* Fronton, the man from Palatium, plagued with terrible illness and eye problems, came to the hillside in the desert to seek the prayers of Antony. Here is Antony's remark: "Depart and you shall be healed." Fronton was dissatisfied with Antony's comment, so he chose to stay in the desert for days. Later, Antony pointed out to him, "You cannot be healed while you stay here. Go, and when you reach Egypt, you shall see the sign that is wrought on you." Fronton left the desert with faith and confidence in Antony's words. Astonishingly, when Fronton sighted Egypt as he was told, he was made well.[49] God honored Antony's words.

Another remarkable cure connected to Antony's life and ministry is when a lady from the township of Busiris in the city of Tripoli suffered from a disease that affected her eyes, nose, and ears. Strangely, the discharge from these body parts turned into worms falling on the ground. In addition, "her body was paralyzed, and her eyes were unnatural." Her parents learned that other monks intended to visit Antony and asked to join them. The parents believed that as it happened in the case of the woman with the issue of blood who held Jesus' garments for her healing, so would be the result if Antony prayed (Matt. 9:20). Upon reaching the hill where Antony dwelled, the lady and her parents stayed behind. When Paphnutius was about to tell Antony about the lady's dilemma, he was interrupted and by supernatural knowledge, described the lady's

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[48] Athanasius, et.al., *Early Christian Lives,* 38.

[49] St. Athanasius, *St. Antony of the Desert,* trans. Dom J. B. McLaughlin (Charlotte, NC: Tan Books, 2014), 68.

condition and how they had all journeyed together. Antony said, "Go, and you will find her cured if she is not dead. For this is not my work, that she should come to a wretched man like me, but healing is the Savior's who doeth His mercy in all places to them that call on Him. To this child also the Lord hath granted her prayer, and He will heal her sickness while she is there."[50] When these monks later saw the lady, she was full of life and health.[51]

It is reported that Antony was once asked to pray on a vessel with a group of monks, but upon entering, he noticed an unpleasant odor. The people on board claimed it was the smell of fish and salt meat on the vessel. However, Antony thought there was something to the smell. While Antony was talking, a youth who was demon possessed emerged who had hidden himself on the vessel for some time. The young man was cured after Antony rebuked the demon.[52] There was a high official who was demonic afflicted. There were occasions when he did not carry himself as he was supposed to for his caliber. He was brought to Antony. As a result of his compassion for the man, he stayed with him throughout the night. At dawn he attacked and pushed Antony. Because of the man's behavior, the people who brought him were angry with him. Antony was gentle with him and drove the demons out. In his comments, Antony said the attack by the man was a sign that the demons were departing. When Antony finished his remarks, the man was whole. It was a gracious gesture on the part of the man to salute Antony and thank God.[53]

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[50] St. Athanasius, *St. Antony of the Desert*, 69.

[51] St. Athanasius, *St. Antony of the Desert*, 69.

[52] St. Athanasius, *Life of Antony Life of Antony Eternal Archives*, trans. James Donaldson and Alexander Roberts, eds. Arthur Cleveland Cox and Philip Schaff (Quebec, Canada: Kindle Direct Publishing, 2022), 94.

[53] St. Athanasius, *Life of Antony Life of Antony Eternal Archives*, 94–95.

Antony was a man of deep compassion. He inspired the sufferers of diseases and afflictions who came to him for prayer and help in this manner. He told the sufferers to be patient and trust God as the Healer and not him, and that credit for healing should be given to God.[54] Indeed, Antony recognized healings as God's works. Antony, in his life as a monk, was confronted by demons and Satan. On all occasions his dependence on God allowed him to overcome evil strategies and attacks on his life. Sometimes these demons appeared as women and even wild animals (beasts and reptiles) to seduce him and pounce on him respectively. At other times, demons appeared as armies of soldiers to attack him.[55]

Antony put forward that demons prefer to attack Christians, especially monks, when they give themselves joyfully and cheerfully to labor with their lives for the Lord. For demons will come with all thoughts, temptations, and hindrances with the goal to impede their progress. To this, Antony shows the way of how to overcome evil spirits: it is by prayer, fasting, and faithfulness to the Lord.[56] In all attempts, Satan and his demons failed, and Antony had triumphed because God protected him. Profoundly, Antony said the greatest weapon to overcome the enemy is "right life and confidence in God".[57] To sum up Antony's life and works, would be this: "[T]he grace of God through Antony, freed many people from unclean spirits and from various illnesses. His speech seasoned with salt brought comfort to those who grieved, instructed the ignorant, reconciled those who were angry and persuaded everyone that nothing should be valued higher than the

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[54] St. Athanasius, *St. Antony of the Desert*, 68.

[55] St. Athanasius, *St. Antony of the Desert*, 30.

[56] St. Athanasius, *Life of Antony Life of Antony Eternal Archives*, 38.

[57] St. Athanasius, *St. Antony of the Desert*, 37.

love of Christ."[58] Antony brought deliverance to many in his generation through God's power.

The Life and Ministry of Augustine

Augustine is sometimes called Augustine of Hippo. Augustine's conversion took place in the garden of Milan around the early week of August 386. This conversion is captured in his own book *Confessions*.[59] Near Augustine's residence was an outdoor garden. On this day before his conversion Augustine chose to walk in the garden because his soul and mind were troubled.[60] Remarkably, Augustine heard a child's voice asking him to "Pick it up, read it! Pick it up, read it!" To Augustine, this voice was more of a command of God. In response, he read Romans 13:13–14. Augustine underwent a conversion at this point in his life.[61] Augustine admits that he struggled with his flesh before his conversion. He had issues with drinking and womanizing. In his own words Augustine writes about his sins:

> Thus was I heartsick and tortured, accusing myself more bitterly than usual, turning and twisting myself in my chain so that it might be totally broken, for what still held me was so small a thing. But although small, it still held me . . . Trifles of all trifles and vanities of vanities, my former mistresses held me back, plucking at my garment of flesh.[62]

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[58] Athanasius, et. al., *Early Christian Lives*, 19.

[59] Joanne McWilliam ed., *Augustine: From Rhetor to Theologian* (Toronto, Canada: Wilfrid Laurier Press, 1992), 51.

[60] St. Augustine, *The Confession: Works of Saint Augustine, a Translation for the 21st Century*, vol. 1, trans. Maria Boulding (Hyde Park, NY: New city Press, 1997), 199–200.

[61] William Harmless ed., *Augustine in His Own Words* (Washington, DC: Catholic University of America Press, 2010), 24, 26–27.

[62] Mary T. Clark, *Augustine of Hippo: Selected Writings* (New York, NY: Paulist Press, 1984), 96.

Augustine knew there was no good work in his flesh, so he turned to Christ for the salvation of his soul. Conspicuously, Augustine's conversion could be viewed as deliverance on its own. His baptism occurred on Easter 387 in the area known as Cassiciacum, which Augustine himself talks about in his book the *Dialogues*.[63]

Augustine was well informed that divination was practiced in Rome. Karla Pollmann and Mark Vessey write in their book, *Augustine and the Disciplines: From Cassiciacum to Confessions*, that Augustine in his polemic rejected the works of skilled diviners and divination which were dominant in Roman traditions. In its place, Augustine believed in Christian teachings.[64] As Augustine and some Platonists saw it, divination overprized human agency and left either little or no room for divine grace. The *daimones* (demons) were said to be responsible for successful divination in the Roman culture which Augustine and fellow Christians denounced.[65] Augustine in his work, *The City of God*, highlighted the views of the "Platonists on the Demons: Apuleius." Augustine declared that all living beings exist in three categories: "gods, human beings, and demons." The gods are the highest beings, and they occupy the heavens. Humans are the lowest beings, and they occupy the earth. Demons, however, are ranked and placed between gods and humans and they live in the air.[66] Augustine refuted the Platonist position of demons as higher than humans, a view Apuleius of Madaura propagated in his work, *On the God of Socrates*. Augustine firmly believed that Plato was inconsistent

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[63] McWilliam ed. *Augustine*, 51.

[64]Karla Pollmann and Mark Vessey, *Augustine and the Disciplines: From Cassiciacum to Confessions* (Oxford, UK: Oxford University Press, 2005), 116.

[65] Pollmann and Vessey, *Augustine and the Disciplines*, 116.

[66] William Babcock and Boniface Ramsey, *The Works of Saint Augustine: The City of God (De Civitate Dei)*, 1-6, pt. 1, vol. 6 (Hyde Park, NY: New City Press, 2012), 258.

in his reasoning by exalting the demons. He particularly argued that "Apuleius is mistaken, and the Socrates familiar spirit did not actually belong to this class of divinities"[67] Augustine claimed that as enlightened humans, one need not praise or honor demons like Apuleius did. It would have been ideal had Apuleius titled his book not *On the God*, but *On the Demons of Socrates.*[68]

Augustine said that no one should entertain the laughter and horrors of demons as part of their sacred rites. Much so, no Christian for a moment should think demons are better than the true God. Augustine nicely showed that humans surpass demons in "goodness of life."[69] Demons are wicked by nature. Again, Augustine argued that one cannot place demons over humans simply because they occupy the air while the latter occupy the earth. If it were true, birds should be ranked higher than humans.[70] Augustine contends that even Apuleius was aware that demons are "subject to the disturbance of mind" as it is with humans as well. Demons are moved by flattery and gifts during sacred rites. Demons dislike injuries and get furious when ignored, says Augustine. He writes,

> Among other things, he [Apuleius] also says they underlie the divinations of augury, soothsaying, prophecies and dreams, and that the wonderworking of magicians comes from them as well. But when he [Apuleius] briefly defines them, he [Apuleius] says that demons are animal in genus, liable to the passions in soul, rational in mind, aerial in body, and eternal in life span. Of these five characteristics, he [Apuleius] notes, the first three are common with the gods. I [Augustine] note, however, that of the first three, which they share with us, they also share too with the gods.[71]

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[67] Babcock and Ramsey, *The Works of Saint Augustine*, 258–259.

[68] Babcock and Ramsey, *The Works of Saint Augustine*, 259.

[69] Babcock and Ramsey, *The Works of Saint Augustine*, 260.

[70] Babcock and Ramsey, *The Works of Saint Augustine*, 260.

[71] Babcock and Boniface, *The Works of Saint Augustine*, 261.

In short, Augustine realized that humans were more blessed and had better rewards to obtain eternal happiness than demons who are doomed to eternal agony and damnation. In view of this, Augustine purports that it is folly for any religion to worship demons.[72] Consequently, to Augustine, true worship and religion transcend "turbulence of mind, fluctuations of the heart, and all the storms and tempests of the soul with which the demons Apuleius believes are raging and boiling."[73] Hence, there is no need to venerate demons in Augustine's view. Augustine was conversant with the "black arts of magic" that were practiced by some in Rome. To this he says that those who practice magic, and sorcery opened themselves up to demons who enjoyed a "thousand arts of doing harm."[74] To Augustine, demons are harmful beings. Augustine criticized poets who inculcated magic arts in their writings. An example is this: "I swear, dear sister, by the gods, by you, and by your dear head, that I resort to the magic arts only against my will." These are despicable words and unsafe for humans. Augustine agrees with Cicero in his *Twelve Tables* that the ancient laws of the Roman Empire required such practices to be punished.[75] One can tell how Augustine withstood Apuleius for confessing and propagating the teachings of demons in Rome. Augustine says that Christianity spread love and grace and objects to the practices of magic.

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[72] Babcock and Ramsey, *The Works of Saint Augustine*, 261, 262.

[73] Babcock and Ramsey, *The Works of Saint Augustine*, 263.

[74] Babcock and Ramsey, *The Works of Saint Augustine*, 263.

[75] Babcock and Ramsey, *The Works of Saint Augustine*, 264.

Augustine refuted the pagan notion that demons can be intermediaries between the God/gods[76] and humans. Hence magical prayers to demons should be abolished. Augustine purports authentic (legitimate) prayers made by sinners should be addressed to God and not demons, for demons are fallen beings themselves and they cannot act as mediators between divinity and humanity.[77] Again, Augustine strongly believed that God/gods did not need demons to gain information about human affairs for they possessed supernatural intelligence to know all things. In his view, the God/gods knew well that the reports of demons were full of lies and would never put themselves in a position to be deceived by demons; since deception was the nature of demons.[78] Augustine advised the ideal society of Rome and the "religion of Plato" not to believe in the concept of "messenger-demons" in any poetic works and in the theaters.[79] Augustine further asserted that demons should neither be considered nor honored as gods even if they use "magic, false signs and miracles, or predictions" to influence humans. Augustine said that people should stop raising temples for demons and performing sacred rites to them.[80] Augustine, in his book *The City of God*, also touched on the topic "Hermes Trismegisus: the Art of Making Gods Is Rooted in Error and Unbelief." Hermes claimed,

> Because our ancestors erred greatly, in their conception of the gods, due to their unbelief and neglect of worship and divine religion, they invented the art of

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[76] A great deal of Augustine's argumentation was against pagans who still believed in a pantheon of gods. He acknowledged them for argument's sake, but himself only believed in the One True God—thus the use of God/gods through this section. See Maddie Marsh's philosophy thesis: Maddie Marsh, "Augustine's Intricate Relationship with Platonism: A Study of the *Confessions* and Books VIII and X of the *City of God*," (thesis, Xavier University, 2020), 3, https://www.xavier.edu/philosophy-department/documents/maddie-marsh-thesis-2020.pdf.

[77] Babcock and Ramsey, *The Works of Saint Augustine*, 265.

[78] Babcock and Ramsey, *The Works of Saint Augustine*, 266.

[79] Babcock and Ramsey, *The Works of Saint Augustine*, 267.

[80] Babcock and Ramsey, *The Works of Saint Augustine*, 267, 268.

> making gods. To this invention they added a corresponding power derived from the nature of the world, mixing it in; and, because they could not make souls, they summoned the souls of demons or angels and installed them in the holy images and divine mysteries so that, through them, the idols might have power of doing both good and evil.[81]

Augustine remarked that it was entirely wrong for humans to make gods out of demons. In their quest to worship, some ancient fathers made a grave mistake by placing created things such as demons in the place of God. It is here that Augustine writes that truth is the best antidote to error, faith overturns the table of unbelief, and conversion to Christ is what true religion is.[82] In Augustine's view, humans should place their faith in God rather than in demons.

Earlier in Augustine's life, he held a cessationist view, and this quote of his sums it up: "miracles were not allowed to continue till our time, lest the mind should always seek visible things, and the human race should grow cold by becoming accustomed to things which when they were novelties kindled its faith."[83] However, Augustine would have a change of mind to believe in healings, miracles, and deliverance. Augustine, in his *Twelfth Homily on the Gospel of John,* asserted that Jesus is the "Divine-human Christ through whom we know God and commune with Him. God reveals Himself as the Light of our Faith and as Love, source of our charity. Through Divine Light we can break with sin and obey the commandments, overcome demons and resist Antichrists."[84]Augustine reported of being an eyewitness to a miracle that occurred in Milan of a blind man who

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[81] Babcock and Ramsey, *The Works of Saint Augustine*, 271.

[82] Babcock and Ramsey, *The Works of Saint Augustine*, 271.

[83] Augustine: *Earlier Writings, The Library of Christian Classics* (Philadelphia, PA: The Westminster Press, 1953), v.6, 248. (Jon Mark Ruthven, *On the Cessationism of the Charismata: The Protestant Polemic on Post Biblical Miracles* (Tulsa, OK: Word & Spirit Press, 2011), 18).

[84] Clark, *Augustine of Hippo*, 297.

regained his sight. In the same vein, Augustine mentioned how Innocentius obtained his healing. Innocentius was a prominent figure in Carthage; he was "counsellor of the vice-prefecture." This miracle of healing was only known to a few in Carthage, one of whom was Augustine who was present when it happened. Even Augustine claimed there was a well-documented record of nearly seventy miracles he was aware of.[85] Augustine was enthusiastic about the supernatural. In his book *The City of God*, Augustine asserted, "For even now miracles are wrought in the name of Christ, whether by His sacraments or by prayer or the relics of His saints."[86] Further, Augustine stated that he witnessed healings of all sorts: people were made free from blindness and gout and even freedom from demonic oppression and raising of the dead.[87] To that end, Augustine provided a detailed account of these healings and supernatural works. He wrote of miracles of healings in the district of Uzali near Utica, Calma, and Hippo that were done by St. Stephen who was later martyred. The feat of miracles St. Stephen did would require many books to record them.[88] He also reported of a lady who was raised back to life in the city of Caspaliana. Augustine detailed about a boy who was injured by a wagon driven by oxen and who became breathless, was miraculously brought back to life without any sign of injury. He wrote about Bassus, a Syrian whose daughter was brought back to life; and Ireanaeus, the tax collector whose son became lifeless and how he was anointed with oil and restored.

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[85] Augustine and G. R. Evans, *St. Augustine: Concerning the City of God Against the Pagans,* trans. Henry Bettenson (New York, NY: Penguin Books, 1972), 1035, xxix.

[86] William Babcock and Boniface Ramsey, *The Works of Saint Augustine: The City of God (De Civitate Dei),*11–22, pt. 1, vol. 7 (Hyde Park, NY: New City Press, 2012), 506.

[87] Augustine and Evans, *St. Augustine,* 1035, 1038, 1039, 1040, 1041, 1042.

[88] Augustine and Evans, *St. Augustine,* 1043.

Also, he wrote of Eleusinus, "the man of tribunitian," whose infant son died and was restored to life.[89] The records speak for themselves.

Augustine also wrote about Innocentia who was healed of breast cancer just by the "sign of Christ" over the affected area. This was to the surprise of the doctor who had examined her before and after this miracle.[90] Augustine recounted a miracle of deliverance in the house of Victoriana. A young man who had earlier become demon possessed while he washed a horse in the river during the "height of summer," lay at the point of death and looked like a corpse. During the evening, devoted Christians sang hymns and prayed, causing the young man to come out of the coma when he heard their voices. The demons confessed how they gained access to enter him. As the demons asked for mercy from Christians, they demanded to stay in certain parts of his body and limbs. The Christians expelled the demons by praying. And while the demons were forcefully departing, one of the young man's "eyes lipped down to his jaw." It was recommended that the doctors be contacted. However, the brother–in–law said, "God, who put the demons to flight, has power to restore his eye, at the prayers of the saints." Using a napkin, he tied the daggling eyes and promised that a miracle would happen within a week." His instruction was exactly heeded to, and so the young man was completely restored.[91] Indeed, God performed an extraordinary miracle to the awe of all. Again, Augustine mentioned a case of healing of a stage–player named Curubis. He was completely freed from paralysis and a severe hernia. Also, Hesperius, who had a small estate called Zubedi in the province of Fussala, exclaimed about how demons afflicted his

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[89] Babcock and Ramsey, *The Works of Saint Augustine*, 513, 514.

[90] Augustine and Evans, *St. Augustine*, 1037, 1038.

[91] Augustine and Evans, *St. Augustine*, 1040.

household, his servants, and livestock. In the absence of Augustine, he called on one of the presbyters who prayed fervently. God stopped the demonic molestation and drove them out.[92] Furthermore, Augustine claimed he knew a presbyter who prayed for a man who was blind and had never seen before. The man was freed from demons.[93]

All these complied accounts led Augustine to proclaim, "For when I saw, in our times, frequent signs of the presence of divine powers similar to those which had been given of old, I desired that narratives might be written judging that the multitude should not remain ignorant."[94] He writes: "Even now, therefore, many miracles are wrought, the same God who wrought those we read of still performing them by whom He will as He will; but they are not as well known, nor are they frequent reading, so that they cannot fall out of mind.[95] Augustine accounted for healings, miracles, and exorcisms so that the church knew what God was doing. Augustine in his own words wrote, "I am so pressed by the promise of finishing this work that I cannot record all the miracles." Also, he wrote that "miracles were published that they might produce faith, and the faith which they produced brought them into greater prominence." Augustine's writings reveal that deliverance is a miracle, and the Spirit is at the helm of it.[96]

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[92] Augustine and Evans, *St. Augustine,* 1039.

[93] Augustine and Evans, *St. Augustine,* 1040.

[94] Philip Schaff, ed., St. Augustin's *City of God and Christian Doctrine.* Nicene and Post-Nicene Father's of the Christian Church, vol. 2 (Grand Rapids: MI: WM.B. Eerdmans Publishing Company, 1979), 489.

[95] Schaff ed. St. Augustin's *City of God and Christian Doctrine,* 490.

[96] Schaff ed. St. Augustin's *City of God and Christian Doctrine,* 484, 485, 489.

The Common Thread of Belief in Healing and Deliverance Among These Church Fathers

Justin Martyr, Antony, and Augustine provide fundamental ideas about healing and deliverance. According to these men, God (the Father, Son, and Holy Spirit) is responsible for healing and deliverance. All of them recount healings and deliverance in the church. As stated in their sayings, beliefs, and writings, demons and gods were placed under the church by Christ, and the former can be dispelled by the latter. As Justin Martyr claims, "the gods of the nations are demons."[97] Antony overcame all the demonic temptation and harassment in the desert by God's help. He also knew the gods to be deceivers of men.[98] Augustine asserted that, "It was one more proof that the gods are demons and deceivers of men and that demons took delight when humans by ritual rites worshipped them." Augustine saw demons as "damn images that produced sham miracles" to sway humans.[99] It is worth noting that their conversion to Christ, prayer, fasting, reading of scriptures, and the use of Jesus' name were ways by which Christians and the church triumphed over demons. Deliverance was not foreign to these men since they practiced it, observed it in the church, and gave accounts of it.

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[97] Justin Martyr, *The Writings of Justin Martyr*, ed., The Rev. Alexander Roberts & James Donaldson (Berkeley, CA: Apocrphile Press, 2007), 240.

[98] Brakke, "The Making of Monastic Demonology," 47–48.

[99] Demetrius Zema, Gerald G. Walsh, and Etienne Gilson, "Book VII" in *The City of God, Books I–VII (The Fathers of the Church, Volume 8)*, (Washington, DC: Catholic University of America Press, 1950), 380, 394, 383, https://thedtl.on.worldcat.org/oclc/647919892.

Early Church Documents on Deliverance

There are four early church documents that inform the Christian faith about deliverance. They are the *Didache*, *Canons of the Council of Antioch*, and *Canon of Hippolytus*. All these ancient documents of the church show that deliverance was done by believers.

The Didache (AD 70–AD 150)

The *Didache*, which is sometimes referred to as *The Lord's Teaching Through the Twelve Apostles*, is a book believed by recent biblical scholars to have been used by the early church since the first or second century. There is a section in the Didache that addresses the concept of deliverance. In this narrative one finds the following prayer: "Be mindful, Lord, of your Church, to preserve it from all evil and to perfect it in your love. And … gather it from the four winds, into the kingdom which you have prepared for it. For power and glory are yours forever."[100] The early church was well grounded in deliverance, and this is reflected in the way they prayed.

Canons of the Council of Antioch (AD 327)

Even from the *Canons of the Council of Antioch*, it can be discovered that "unprofessional exorcism" was a thriving feature in the church and that there was an "order of exorcists" in the early church.[101] The "Canon X" within the *Canons of the Council of Antioch* indicates that country bishops need to ordain deliverance ministers

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[100] Kurt Niederwimmer et al., *The Didache: A Commentary* (Minneapolis, MN: Augsburg Press, 1998), 155.

just like other workers (lectors and sub-deacons) in the church.[102] The church valued deliverance within its community.

Canon of Hippolytus (AD 336–AD 340)

The Canon of Hippolytus dates back from 336 to 340 AD and originated from Egypt. In all it contains thirty-eight decrees/canons that touched on a range of church matters like ordination, baptism, prayer, and fasting, among others. Particularly, the nineteenth canon speaks of deliverance. Note the assertion in the newly baptized believer who is anointed on two occasions during the Lord's Supper and baptism. The newly baptized believer is asked to make this confession:

> I renounce you, O devil, and all your following"; and, again, immediately after the baptism. As he stands in the water, he declares his faith in response to an interrogatory creed; and after each of the three clauses he is immersed. After the second anointing the bishop gives thanks "for that You hast made them worthy that they should be born again, and hast poured out your Holy Spirit upon them, so that they may belong, each one of them, to the body of the Church.[103]

Confession and anointing with oil were a means by which the early church used to liberate many from paganism to Christianity.[104] The documents of Canon of Hippolytus capture this idea. All the church documents indicates that healing and deliverance was important and was part of the history of the church.

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[101] Conybeare, "Christian Demonology. II.," 67.

[102] *Canons of the Council of Antioch (A327)* https://www.fourthcentury.com/canons-of-the-council-of-antioch-ad-327/.

[103] The Encyclopedia Britannica: A Dictionary of Arts, Sciences, Literature and General Information, *Harmony to Hurstmonceaux*, vol. 13. ed. 11 (Cambridge, England: University Press, 1910), 520.

[104] Paul F. Bradshaw and Carol Bebawi, *The Canons of Hippolytus* (Nottingham, UK: Groves Books, 1987), 22, 23, 24.

What Early Church Historians Had to Say on Deliverance

Josephus (A First Century Jewish Historian)

In his book, *The Works of Josephus*, in the section titled, "*The Antiquities of the Jews*," Josephus points out that God gifted Solomon with wisdom, knowledge, and skill that could expel demons. This is mostly expressed in the "books of conjuration of Solomon." Solomon composed incantations which could alleviate people from demonic afflictions.[105] Josephus pens down,

> And he [Solomon] left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name is Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, his captains, the whole multitude of his soldiers.[106]

Using the wisdom and skill Solomon received from God, Eleazar performed exorcisms.

Eusebius (A Fourth Century Greek Historian)

Eusebius, a church historian in the fourth century, portrayed that there were fifty-two deliverance ministers who were readers and doorkeepers. As well, there were forty-six presbyters who were involved in the work of deliverance in Rome in the third century in the year A.D. 251.[107] Along the same lines, the book, *Pagans and Christians,* by Robin Lane Fox, asserts that "154 ministers of varying rank (including 52 deliverance ministers)" and "more than fifteen hundred widows and poor people" were reported "by the Bishop

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[105] William Whiston, *The Works of Josephus* (Peabody, MA: Hendrickson Publishers, 1988), 214.

[106] William Whiston, *The Works of Josephus*, 214.

[107] Conybeare, "Christian Demonology. II.", 68.

of Rome in A.D. 251 as being supported by Rome's Christians."[108] Again this shows deliverance was practiced in the church.

Conclusion

Healings and deliverance indicate that the kingdom of God has come among humans. From both early church fathers and ancient documents, there are enormous witnesses that healing and deliverance were a normative part of the church's practice. Taking a close look at the accounts of healings and deliverances from particular Church Fathers like Justin Martyr, Antony, and Augustine, one is made aware that they firmly believed that it was the place and task of the Christian and the church to free humans from demonic afflictions through God's enabling power. According to Randy Clark, there was a rich tradition of healing and deliverance in the early church, but many modern churches neglect or ignore it.[109] In the same vein, Pablo Bottari says that some churches prefer to stay away from the deliverance ministry. Although deliverance is a vital part of the gospel of Christ, some churches distance themselves from it.[110] Largely, deliverance is associated with spiritual warfare, and this could be the main reason some churches do not want to get involved with it. It is evident from the life work and ministry of Justin Martyr, Antony, and Augustine that prayer, the use of scripture, and fasting are pivotal in carrying out healing and deliverance.

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[108] Robin Lane Fox, *Pagans and Christians* (New York, NY: Harper & Row, 1986), 268.

[109] Clark, *The Biblical Guidebook to Deliverance*, 45.

[110] Pablo Bottari, *Free in Christ: Your Complete Handbook on the Ministry of Deliverance* (Lake Mary: FL, Charisma House, 2000), 54.

In short, modern churches need to rediscover the practice of reading scriptures, prayer, and fasting to be able to carry out deliverances. Today's Christians and churches are being called on to be "workers of miracles" once again.[111] Hence, Christians and churches can make the grace of healing and deliverance available to people who are under demonic affliction. Even for the rite of baptism, the Church Fathers and ancient documents substantiate that it was a means of grace by which one could be made free from demons and demonic afflictions. The early church held the view that the public confession of Jesus, the renouncing of sin by the newly converted believer, and being prayed over with the use of anointing oil by the leaders of the church afforded them deliverance. It is essential that today's church reclaim this early Christian practice of baptism that included deliverance. Interestingly, this project will bring to light how the Church Fathers witnessed God's love and power in action in them and through others in bringing healings and deliverances to the many demonic afflicted in their generation. Therefore, any Christian today can emulate the examples of Justin Martyr, Antony, and Augustine with regards to healings and deliverance. Once again, this chapter has provided evidence of countless healings and deliverance. Healers and deliverance ministers have always been part of church history. The accounts and stories from the life and ministry of Church Fathers like Justin Martyr, Antony, and Augustine offer an in-depth understanding of how today's churches and Christians need to embrace and handle deliverance as one of their core mandates from God.

To dive more deeply into understanding demons and how they function, the research will next look at the theology surrounding demons and ministry to people

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[111] Babcock and Ramsey, *The Works of Saint Augustine*, 519.

afflicted by them. This will help bring the understanding and practices of the historical context into the current stream of deliverance ministry. In so doing, the project will receive its proper grounding for participants to understand the nature, function, and opportunities for ministry in the kingdom of God, and so help to train and equip them to bring God's grace for deliverance and freedom to those who are afflicted.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The intent of this chapter is to examine how the church can help equip believers in Christ to practice the ministry of deliverance on those oppressed by demons and help disciple those liberated in their new freedom in Christ. Deliverance is one of the core parts of the gospel, however some churches ignore it and of those who do not ignore it, only a few practice it in their church setting. Derek Prince in his book *They Shall Expel Demons* writes that those who are demonically afflicted in our churches are mostly left on their own to suffer because the church fails to offer any practical help to these victims. However, his study of the New Testament reveals deliverance was integral to Jesus' ministry and the gospel.[1] Indeed, deliverance was one of the core components of the Great Commission, Jesus instructed the Church to carry out and practice (Matt. 28:16–20; Mark 16:14–19). Not all human conditions are demonic in nature, but the ministry of Jesus reveals that some do involve demons. This makes ministry to the demonically afflicted a necessary part of the church's call.

Peter J. Bellini in his book *The X-Manual: Exousia—A Comprehensive Handbook on Deliverance and Exorcism* outlines some of the reasons many churches desist from training people for deliverance ministry. In his opinion, there are four possible causes of

[1] Derek Prince, *They Shall Expel Demons* (Bloomington, MN: Chosen Books, 2020), 9–10.

this neglect: "ignorance, fear, malpractices, and lack of sound training."[2] These four points can be defined as follows: 1) Ignorance—no or little information of how to deal with demons. Demons want the church either to believe they do not exist or that they are not harmful. 2) Fear—some churches believe that demons have a greater power than believers and even to the point their power is equal to God's power. There is even a wrong belief that Christians are powerless to face demons. 3) Malpractices—some in the deliverance ministry have not handled cases well under their watch. Bellini says that "deliverance needs to be treated like surgery," with carefulness and best practice. 4) Lack of sound training—the church does not provide adequate training and instructions for people in the deliverance ministry to follow.[3]

This chapter is to help lay certain theological blocks that can be helpful to train people to boldly move into their place where they can pray deliverance prayers for people in need of deliverance. Without doubt, deliverance is needed. Many people—many more than is often believed—are demonically afflicted.

What is Deliverance?

Deliverance in simple terms refers to the occasion when a person, a group of people, a land, or a place is made free from demonic influence by virtue of the power of God (Matt. 12:28). Deliverance is the process by which demons are expelled from a

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[2] Peter J. Bellini, *The X-Manual: Exousia—A Comprehensive Handbook on Deliverance and Exorcism* (Eugene, OR: Wipf and Stock, 2022), 9–12.

[3] Bellini, *The X-Manual*, 11.

person or a place.[4] Francis MacNutt states in his work, *Healing*, that "deliverance is a process, mainly through prayer, of freeing a person who is oppressed or infested by evil spirits."[5] Charles Kraft uses the "garbage and rat analogy" to describe what deliverance looks like. Generally, garbage sites are good breeding grounds for rats. However, when the garbage is cleared out, the rats automatically disappear from that environment. The garbage is synonymous to sin, evil, and bad practices while the rats stand for demons.[6] J. I. Packer, Gary S. Greig, and Kevin N. Springer point out that "deliverance is not a quick-fix as many have thought," but rather it is going to the root of a demonic issue.[7] To Bellini, "deliverance is a type of healing,"[8] since Jesus healed all who were oppressed and afflicted by the devil (Acts 10:38).

In his book, *In the Name of Jesus: Exorcism among Early Christians,* Graham H. Twelftree asserts that deliverance is a power-encounter where demons are submissive to the power of God.[9] To Prince, deliverance is a progressive thing as people discover the areas of their lives where demonic influence has gained ground and they seek freedom from God. He writes, "deliverance is a not an end in itself, but one vital stage without

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[4] Pablo Bottari, *Free in Christ: Your Complete Handbook of the Ministry of Deliverance* (Lake Mary, FL: Charisma House Book Group, 2000), 39.

[5] Francis MacNutt, *Healing* (Notre Dame, IN: Ave Maria Press, 1999), 167.

[6] Charles H. Kraft, *Deep Wounds and Deep Healing* (Bloomington, MN: Chosen Books, 2010), 31, 67.

[7] J. I. Packer, Gary S. Greig, and Kevin N. Springer, *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?: A Biblical Look at How to Bring the Gospel to the World with Power* (Ventura, CA: Regal Books, 1993), 248.

[8] Bellini, *The X-Manual*, 40.

[9] Graham H. Twelftree, *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids, MI: Baker Academic, 2007), 46.

which people will never enter into the fullness Jesus intended for them."[10] Deliverance is one of the means of grace by which God frees humans from demonic influence and affliction.

The Misuse of a Terminology in Some of the Bible Versions

More often than not when the word "possession" is used in reference to demonic affliction, one thinks of "ownership." Some of the Bible versions (e.g. NIV) use the word "demon possessed" where the transliterated Greek word is *daimonizomai*, meaning being "possessed with devils, vexed with a devil, have a demon, to be under a power of a demon." The verb is often found in a participial form, better understood as "being demonized," that is, an ongoing influential activity. It does not infer "ownership" in any regard, instead it implies demonic influence.[11] For example, the NIV renders *daimonizomai* as "they brought to him many who were . . . *possessed with demons*" in Mark 1:32, which tends to imply ownership. This would be better rendered, "they brought to him many who were . . . *influenced by demons*," or dramatically, *"afflicted by demons*," to indicate the person is being acted upon by demons, without implying that they own him.[12] Again, the term *daimonizomai* could mean demonized or demonization as an ongoing activity. Consequently, Satan or demons cannot claim ownership over humans, they can only influence or afflict them to varying degrees.

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[10] Prince, *They Shall Expel Demons*, 93, 104.

[11] Strong's Concordance with Hebrew and Greek Lexicons, https://www.blueletterbible.org/lexicon/g1139/esv/mgnt/0-1/.

[12] Italics added.

The Nature of Demons

Demons are spirit entities that existed as holy angels previously and became evil after their fall (Jude 1:6; Rev. 12:4). Sometimes demons are referred to as unclean spirits or evil spirits. All demonic entities are servants of Satan. Demons oppose the work of God among humans. Prince says that Satan and his cohort's chief activity is to "defame the character of God and also character of humans."[13] Demons seek to steal, kill, or destroy anything that represents God, in order to frustrate God's redemptive work (John 10:10). Gregg R. Allison and Andreas J. Köstenberger write in *The Holy Spirit*: *Theology for the People of God* that Satan and demonic forces are the "ultimate adversary of humanity."[14] James W. Goll in his book, *Deliverance from Darkness: The Essential Guide to Defeating Demonic Strongholds and Oppression,* points out that one characteristic of demons is that they are experts in twisting truth and propagating lies which is the very nature of "their father of lies: Beelzebub" and they are very stubborn in their ways (Mark 5:8, 9:26–29). He goes on by saying the names, nature, and character of demons are based on the way they "defile, afflict, tempt or torment" a person. Generally, demons are described as foul spirits, unclean spirits, evil spirits, wicked spirits, or evil powers.[15] Demons are oppressive and wicked in their operations.

Within any kingdom there are hierarchies; so, does this exist in the kingdom of darkness? There are ranks within this satanic network and these need to be understood so that proper spiritual warfare can be waged when expelling them (Eph. 6:12).

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[13] Prince, *They Shall Expel Demons,* 20.

[14] Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*: *Theology for the People of God* (Nashville, TN: B & H Academic, 2020), 338.

[15] James W. Goll, *Deliverance from Darkness: The Essential Guide to Defeating Demonic Strongholds and Oppression* (Grand Rapids, MI: Chosen Books, 2010), 19.

In his book *A Theology of the New Testament,* George Eldon Ladd writes that "Satan is the head of host of these inferior evil spirits called demons as such the former is referred to as the 'prince of demons'" (Mark 3:22). Note, that "Satan and his demons are the source of all kinds of evil on earth," as Ladd puts across.[16] Herein, it needs to be emphasized that some demons are "more wicked than others" (Matt. 12:45).[17] This explains why there are "degrees of demonic influence," as Bellini makes us aware.[18] This explains why human affliction resulting from the presence and activities of demons is also in degrees.

According to Prince, by nature demons are "disembodied spirit beings that have intense cravings to occupy physical bodies," which can include both humans and animals. Demons have personalities. Hence demons have wills, emotions, intellect, awareness, and the capacity to speak (Matt. 12:44; James 2:19; Mark 1:24, 5:9).[19] Prince goes further to indicate that demons are invisible entities that have great interest in "enticing, harassing, torturing, compelling, enslaving, causing addictions, defiling, deceiving, and attacking physical bodies of humans."[20] These activities clearly indicate the nature and expressions of demons.

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[16] George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids. MI: William B. Eerdmans Publishing Company, 1993), 46–47.

[17] Jake Kail, *Keys for Deliverance: Freedom from the Influence of Evil Spirits* (Scotts Valley, CA: Create Space Independent Publishing, 2018), 66.

[18] Bellini, *The X-Manual,* 63.

[19] Prince, *They Shall Expel Demons,* 123–125.

[20] Prince, *They Shall Expel Demons,* 224.

H. A. Maxwell Whyte writes that since demons are disembodied entities, they remain unhappy until they eventually get to inhabit a body.[21] Without the cooperation of humans, demons have no place to influence or afflict them. It is imperative to note that demons are relational beings, and they need permission and access from humans by way of their bad habits and evil practices to have a place (house) to live and operate in.

Robby Dawkins reiterates this in his book, *Do What Jesus Did: A Real–Life Field Guide to Healing the Sick, Routing Demons and Changing Lives Forever,* by saying, "demons can only go where we give them permission" and where and when "some people are thrilled by the power and experiences demons give them" the presence of demons lingers on.[22] Prince is also of the opinion that demons are capable of affecting areas of human personality that we permit them to have access to, like our minds, emotions, appetites, desires, passions, and attitudes. Hence, when humans exercise rule over their spirits, souls, and bodies, then demons are forced to stay away (Prov. 25:28).[23] By inference, the level of influence and attachment of a demon to a human where personal sin is the precipitating factor, is directly related to the level of sin in which that person is involved.[24] As a result of sin, demons have a legal gateway through which to afflict people.

The narrative in Matthew 12:44 provides the idea that a body in the spirit world is viewed as a "house" and that is what demons target to access. Jake Kail purports demons

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[21] H. A. Maxwell Whyte, *Dominion over Demons* (Springdale, PA: Banner Publishing, 1973), 52.

[22] Robby Dawkins, *Do What Jesus Did: A Real–Life Field Guide to Healing the Sick, Routing Demons and Changing Lives Forever* (Bloomington, MN: Chosen Books, 2013), 142–143.

[23] Prince, *They Shall Expel Demons,* 243.

[24] Although not all demonic attachment is a result of sin.

without having a house to inhabit remain restless and homeless.[25] It is important to mention that demons cannot arbitrarily afflict or abide in people without a cause. The most common cause for demons to have access into human lives and environments is based on sin and other evil practices that we will investigate.

In his book, *Demons and How to Deal with Them*, Dag Heward-Mills writes that habitation of demons is the darkness of this world. Darkness also could refer to any environments wherein demons are comfortable to thrive.[26] Demons cannot dwell in "houses" which have the full application of Jesus'—Light of the World (John 1:5)—provision in them. Though Christians have been purchased by Jesus and therefore are spiritually free, they still live in a fallen world where evil is present hence can be influenced by it in many ways: generational sin, curses, traumatic conditions, temptations, and wrong choices, among others. To this, Francis MacNutt indicates that the "[c]ity hall is not infested by criminals [demons], but some side streets are."[27] Hence both Christians and unbelievers can be influenced by demons. Demons are very territorial in nature and that is why they want to remain in "houses" from which they have been displaced by deliverance.

Access Points to Demonic Entry

There are many access points for demons to gain influence over humans and places. An attempt will be made to mention some of these access points. Some of these

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[25] Kail, *Keys for Deliverance*, 66.

[26] Dag Heward-Mills, *Demons and How to Deal with Them* (Accra, Ghana: Parchment House, 2005), 11.

[27] Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 74.

access points are more profound than others. Prince indicates that demons usually seek the weakest moments and circumstances in the human life journey to either afflict or influence them.[28] In short, demons are very opportunistic beings.

Sin And Evil

Ladd defines sin as "missing the mark of the will of God." Sin is understood as the violation or a breach of God's law. In other words, sin is ungodliness or lawlessness.[29] The major pathway for demonic entry is sin and evil (wickedness). Packer, Greig, and Springer write that demonization is a "fruit of sin in the New Testament" and that is one of the legal gates by which demons can "enter into" a person or place.[30] Until humans yield to and live in sin, demons have no power or influence over them. People who allow unrepentant sin to reside in their lives open the door for demons to begin influencing them, allowing them to eventually create a stronghold in their lives. As mentioned, these strongholds are progressive. The longer a demon has sustained access, and the longer the sin persists, the more rooted into the person's being the demon becomes. What begins with a tiny leverage on a sin can become uncontrollable behavior against which the human will has little resistance (the same behavior that often manifests in addictions).

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[28] Prince, *They Shall Expel Demons*, 142.

[29] Ladd, *A Theology of the New Testament*, 444–445.

[30] Packer, Greig, and Springer, *The Kingdom and the Power*, 118.

Idolatry

Anything that competes with God and takes the place of God is an idol. Idols could be a form or an image of a god. Therefore, idolatry could consist of pagan worship or the divinizing things in place of God. The worship of idols usually invokes a curse on the person and his or her descendants. This curse can perpetuate to "third and fourth generation" (Exod. 20:4–6). Tom Brown in his book, *Breaking Curses: Experiencing Healing*, puts forward that "idols are demons."[31] Simply put, idols are mediums through which demons inhabit people and places.

G*enerational Curses*

Randy Clark in his book, *The Biblical Guidebook to Deliverance*, indicates that a generational curse occurs by virtue of a previous generational family member either having engaged in a sinful activity or having been involved in the occult, which allowed a curse to enter the family tree and perpetuate itself through the ages. Clark goes further to suggest that it is based on a "cause-and-effect situation" that constructs an evil pattern to be passed from one generation to the other.[32] Jake Kail puts forward that when there are repeated patterns of financial lack, sickness, barrenness, miscarriages, oppression, and the like in a family it can be due to a generational curse.[33] Generational curses can be a pattern in a family line if they are not dealt with.

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[31] Tom Brown, *Breaking Curses: Experiencing Healing* (New Kensington, PA: Whitaker House, 1963), 45.

[32] Randy Clark, *The Biblical Guidebook to Deliverance* (Lake Mary, FL: Charisma House, 2015), 87.

[33] Kail, *Keys for Deliverance*, 74.

Negative Prenatal Experiences

Charles H. Kraft is of the opinion that certain pre-birth conditions like a child born out of wedlock, a child not wanted, the mother experiencing sexual abuse during pregnancy, a marriage breakup, being surrounded by smoking, the mother's alcohol usage, a departure of a spouse, among many others can have an emotionally damaging effect on the baby and can later expose them to demonic influence.[34] Thomas Verny, a medical expert, and John Kelly wrote in their book entitled *The Secret Life of the Unborn Child*,

> The womb is the child's first world. How he experiences it—as friendly or hostile—does create personality and character predispositions. The womb, in a very real sense, establishes the child's expectations. If it has been a warm, loving environment, the child is likely to expect the outside world to be the same. This produces a predisposition toward trust, openness, extroversion, and self-confidence. The world will be his oyster, just as the womb has been.[35]

Therefore, the way a baby is treated in the first nine months of pregnancy can have a positive or negative effect on the baby's life. Prince also indicates those babies who were exposed to rejection during their tenure in the womb are likely to carry a human spirit of rejection. He goes further to say that deliverance cases he has handled involving people born during the Great Depression (1929–1934) have shown that negative pre-birth conditions affected their personalities and are likely to have an exposure to the demon of rejection.[36] This kind of reality might well apply to subjects of other widespread social trauma, such as the recent COVID-19 pandemic. It is important that each stage of the human life be handled with care.

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[34] Kraft, *Deep Wounds and Deep Healing*, 114.

[35] Thomas Verny and John Kelly, *The Secret Life of the Unborn Child* (New York, NY: Dell Publishing Company, 1982), 50.

[36] Prince, *They Shall Expel Demons,* 144–145.

Early Childhood Exposures

David A. Seamands suggests in his work, *Healing for Damaged Emotions,* that there are people who have been deeply hurt, and this has created a deep scar in them causing such people to be supersensitive. Hence, they feel things and see things in a manner others do not, and this is likely to be caused by early childhood exposures to abuse, sin, and evil.[37] Such early childhood exposures, if not handled with care, can be grounds for demonic influence. If nothing is done, Prince believes that "broken homes and strife-torn homes" can be environments that are conducive to the activity of demons.[38] Demons find it difficult to influence the people in homes that have an atmosphere of peace and love.

Emotional Pressures

All humans have emotions and express them differently under certain conditions. Emotional issues and conditions resulting from such things as sexual assault, witnessing a murder, discouragement, depression, anxiety, and hopelessness, among others, can open the door for demonic entry. Severe traumatic experiences like rape, witnessing a fatal accident, protracted abuse (physical or sexual), long-term disease, and the like frequently makes a person vulnerable to the exploitation of demons; this is especially true in consequent moments of fear and weakness. Goll puts forward that "the devil will keep testing, prodding, looking for weak places. When he finds one . . . he moves in to see how

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[37] David A. Seamands, *Healing for Damaged Emotions* (Wheaton, IL: Victor Books, 1988), 16–17.

[38] Prince, *They Shall Expel Demons,* 145.

far he can get."[39] Therefore, in times of emotional pressure, demons may take advantage of people and influence or afflict them.

Fear

Among the many doorways through which demons can influence people, one of the easier portals of entry is fear. Dag Heward-Mills mentions that fear is more than a mood or an attitude when demons are the ones behind the scenes. He writes that when a person with a sound mind is suddenly taken over by fear, it is a clear indication of demonic presence (2 Timothy 1:7). Also, when a person remains powerless and immobilized by fear, it is a clear indication of demonic affliction. He gives examples of fear of death, fear of sickness, and fear of tragedy.[40] Fear allows demons to have easy access to people's lives and environments.

Sinful Habits

Secret sins can be deadly to the human soul and body. Prince says that Satan and his demons are "legal experts." They monitor human habits and actions and exploit them to have access into their lives.[41] Bellini writes that "demonic influence mainly arises when we fall into the practice of sin."[42] The choices made by people to live in sin,

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[39] Goll, *Deliverance from Darkness*, 12.

[40] Heward-Mills, *Demons and How to Deal with Them*, 18, 20, 22.

[41] Prince, *They Shall Expel Demons*, 149.

[42] Peter J. Bellini, *Unleashed!: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator* (Eugene, OR: Wipf & Stock, 2018), 27.

especially willful and habitual sin, is what gives demons foothold in those aspects of their lives (Eph. 4:27).

Corporate Sin

Much as there is collective holiness when a people honor God and his laws, there is also collective sin, and this involves the violation of the commands and covenants of God done willfully at a corporate level. Andrew Sung Park views this as structured and systemic evil that allows certain sins to be propagated within human communities. He further mentions some of these sins, such as "exclusive ethnocentrism, nationalism, racial superiority complex, physical pride, cultural dominance, laissez-faire capitalism, racism, sexism, hierarchy, humanocentrism"—all forms of communal aggression which is corporate sin.[43] Corporate sin usually can take place at the family level, community and tribal level, and the national level. These too, in the strategic or structural sense, are portals for demonic entry into corporate mindsets; strongholds, as Paul calls them (2 Cor. 10:4), but on the group rather than personal level.

Cursing Words from Authorities

When an authority figure speaks a curse word[44] over a child, a person, or a place, it becomes a form of an implicit legal spiritual document upon which demons get to act.

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[43] Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 32.

[44] Generally, in the literature a "curse word" can refer to any word spoken about a person's identity or life course that is in opposition to God's decree or plan for that person's life and identity. When such a word is spoken by a person or group that has a position of authority over another, the word is particularly susceptible to being charged with demonic empowerment and thereby creating a new, evil

Therefore, curses are spell words that block the flow of God's blessing to a person or a place. Goll is of the notion that relational authority over a people or a place can either release a blessing or a curse by spoken words.[45] This is the reason why authority figures must use their place, rank, and role carefully. Their words carry elevated power to propagate a blessing or curse.

Laying On of Hands

Although the laying on of hands was intended to be a means by which blessings are transferred from person to person, it can also be perverted and become a gateway for demonic influence (1 Tim. 5:22). One of the fundamental doctrines of the church is the laying on of hands, which needs to be handled with care (Heb. 6:1–2).

Prince indicates the laying on of hands should be done "prayerfully and reverently" since it entails transference of spirit. Unfortunately, the laying on of hands in certain settings has given access to demonic influence over people. Prince mentions a peculiar case that happened in a charismatic meeting in 1971 where sickness was transferred to another due to the laying on of hands.[46] People should not be quick in the laying on of hands on others.

Loose (Idle) Words

Words carry power. Words are weapons. Words can be used to heal or cause harm. Words are products of the heart, tongue, and mouth. Loose (idle) words are negative or

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(anti-Christ) thought pattern (eventually behavior pattern) in the person over whom it is spoken. There is significant agreement this kind of impact can also apply to places and objects.

[45] Goll, *Deliverance from Darkness*, 101.

[46] Prince, *They Shall Expel Demons*, 149–150.

ungodly words released in a careless (not directly intended as evil) or jovial manner which nevertheless have the power to cause curses and initiate demonic influence without a preconceived notion (Prov. 18:21; Matt. 12:36–37).

Occultic Practices

Those involved in witchcraft, free masonry, and other occults and who have taken demonic vows to be in overt rebellion against God, are openly exposed to demonic influence. Pablo Bottari suggests that these vows, whether done consciously or unconsciously, can open the doors for demons to move in. Until these vows are renounced, the demons will have free reign and will essentially be protected against any form of deliverance.[47] Prince indicates there are "two main branches of the occult and they are—divination and sorcery." In the dark world of divination, a person obtains information about other individuals, places, events, and situations through a variety of supernatural means. Modern day psychics and fortune-tellers are engaged in divination.[48] St. Luke The Evangelist, the writer of the Book of Acts, mentions a case where Paul had to drive the spirit of divination from a young woman (Acts 16:16–22).

Sorcery is usually associated with people who use magic, spells, charms, incantations, amulets, potions, drugs, and certain music to access the dark world.[49] It is striking to realize that the word sorcery in the Greek is *pharmakeia* and has a number of

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[47] Bottari, *Free in Christ*, 28, 133–134.

[48] Prince, *They Shall Expel Demons*, 158–159.

[49] Prince, *They Shall Expel Demons*, 164.

meanings, one of which is "the use and administering of drugs (Rev. 9:21)."[50] Drug addiction can be a door for demonic influence and affliction of any human.

False Religions

Our world is full of diverse religions, all claiming to be doors to reaching God. Prince states, "Satan will do all the damage he can to humanity through ideologies such as atheism or humanism, but false religion is an infinitely more powerful tool in his hands."[51] In our modern world where a pluralistic approach to God is encouraged and accepted, other scholars would argue that false religions does not open the door for the demonic. Given Prince's extensive work in the area, it might be good caution to listen to what he has to say, with wisdom and discernment pertaining to any individual case.

Ungodly Soul Ties

Humans are relational beings, and they thrive best in community. Marriage allows humans to have a soul tie,[52] and is biblically normative between a man and a woman (Gen. 2:24; Heb. 13:4). Also, covenant friendship fosters soul ties as in the case of Jonathan and David (1 Sam. 18:1). However, when humans engage in unhealthy or immoral relationships outside marriage or even in bonded friendships that involve ungodly activity, these soul ties can take an ungodly form that can open the door for

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[50] Strong's Concordance with Hebrew and Greek Lexicons, https://www.blueletterbible.org/lexicon/g5331/kjv/tr/0-1/.

[51] Prince, *They Shall Expel Demons*, 166.

[52] A soul tie is a colloquial expression that refers to the transcendent bonding that goes beyond the mere physical joining and interactions between humans (in marriage or friendship). It speaks of the emotional and spiritual ties that are formed through varying degrees of intimate interchange between humans. Once formed, they become a permanent bonded part of the relationship that cannot dissolved, except by a spiritual power greater than that which formed them.

demonic affliction. Therefore, soulish relationships that are toxic and that break the covenant of marriage or the general New Covenant conditions can cause a person to experience demonic affliction.

Sin, The Fall, and The Kingdoms at War

Sin began with Satan in heaven. When Satan was cast down to the earth, he managed to deceive Adam and Eve, and they eventually bought his lies which plunged the entire world into a fallen state allowing sin have entry into the world. Andrew Sung Park suggests that sin also is a "thought, word, deed, attitude, or intention" that one invents that goes against God and humanity through one's will.[53] Needful to realize is that the one who commits the sin and the one sinned against are likely to be affected by demonic presence or affliction. As a result of sin, there has been a continual war between the kingdom of God and the kingdom of darkness. It is plain enough to say humans live in a broken world and the problem of evil lurks all around (Gen. 4:7b; Rom. 7:21).

Ladd purports that the idea of evil has its origin in Satan after his direct rebellion against God. He goes further to indicate that evil has its roots in personality and although it can be overcome by human decision, it begs the question as to whether or not humans separated from God have the inherent power to overcome such evil.[54] Larry D. Hart writes "evil is eternal in nature" and the only way it can be overcome is by God and his kingdom.[55]

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[53] Park, *From Hurt to Healing*, 28, 30.

[54] Ladd, *A Theology of the New Testament*, 49.

[55] Larry Hart, *Truth Aflame: Theology for the Church in Renewal* (Grand Rapids, MI: Zondervan, 2005), 153.

Derek Morphew suggests that the two kingdoms are in a head-to-head collision. This war more often than not is spiritual or invisible, but on rare occasion manifests physically too.[56] To this, C. K. Barrett writes in his book, *The Holy Spirit and the Gospel Tradition,* that there is an ongoing tension between good and evil which can put a "conflict between Jesus and His kingdom and powers of evil (kingdom of darkness)."[57] Barrett goes further to suggest that the only definitive way to overcome demons is by virtue of the power of Jesus revealed through the Spirit's work, which is a clear indication of the "sign of the kingdom of God" among humans.[58] It is evident that we live in a broken world with broken hearts and lives that can only be repaired by God's kingdom and redemptive work of Jesus. It is through the kingdom of God that Jesus ushers in healing, holiness, and deliverance for humanity. Hence, the kingdom of God is both a substance and catalyst for deliverance; for it offers holiness and liberty for all who would embrace it (Obad. 1:17).

Mary Healy states in her book, *Healing: Bringing the Gift of God's Mercy to the World,* that Satan is a tyrant and looter who is on a mission with his cohorts to fight for the souls, minds, and hearts of humans. Therefore, the world of humans is a war zone.[59] Rudolf Otto suggests in his work, *The Kingdom of God and the Son of Man,* that it is by the in-breaking of the kingdom of God through the person of Jesus, who ushered in the full redemptive plan, purpose, and catalytic event, that humans were released from the

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[56] Derek Morphew, *Breakthrough: Discovering the Kingdom of God* (Cape Town, South Africa: Vineyard International Publishing, 2019), 24, 219.

[57] C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (Edinburgh, United Kingdom: T. and A. Constable Printers, 1947), 46.

[58] Barrett, *The Holy Spirit and the Gospel Tradition*, 57, 63, 68.

[59] Mary Healy, *Healing: Bringing the Gift of God's Mercy to the World* (Huntington, IN: Our Sunday Visitor Publishing Division, 2015), 15.

power of sin and the clutches of Satan's control.[60] Undoubtedly, Jesus is stronger than Satan and holds total power over him (Matt. 12:29).

Therefore, the arrival and proclamation of the kingdom of God is accompanied by signs and proof that Satan and his demons have been defeated, so deliverance is available for all humans who desire to obtain true liberty (Matt. 11:12). It is the manifestation of the kingdom of God through the work of the Holy Spirit that enables humans to find righteousness, peace, and true joy (Rom. 14:17). Consequently, the kingdom of God offers deliverance, and deliverance is what enables humans to experience healing and freedom.

Healing and deliverance are a prominent feature that depicts that the kingdom of God has arrived among humans. Allan Heaton Anderson indicates that it is purely the work of the Spirit, the power of God, and the gifts of the Spirit through which healing and deliverance can be carried out.[61] It is evident that in Jesus' ministry, and that of the disciples, that the gospel of the kingdom of God was the central message they shared with people. Michael Green in his book, *Who Is This Jesus?*, purports that Jesus' teaching and preaching were mainly about the kingdom of God. He goes further to state that the kingdom of God is "God's sovereign rule" over his created works.[62]

Jon Mark Ruthven says Jesus' message is centered on the kingdom of God, thus conveying the notion that God's rule is among his creation and that God has both sent and "given authority to men" for them to carry out God's work in the earth. Hence, the

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[60] Rudolf Otto, *The Kingdom of God and the Son of Man: A Study in the History of Religion* (London, UK: Unwin Brothers Limited, 1943), 104–05.

[61] Allan Heaton Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* 2nd ed. (Cambridge, UK: Cambridge University Press, 2014), 225.

[62] Michael Green, *Who Is This Jesus?* (Nashville, TN: Thomas Nelson Publishers, 1992), 42.

full proof of the gospel Jesus preached is encapsulated by this statement that "by the finger of God I cast out demons" (Matt. 9:8, 12:28; Luke 11:20).[63] Deliverance is a demonstration of God's miracle power in bringing liberty to the demonically afflicted (1 Cor. 4:20). It signals the arrival of the kingdom of God and the end of the age. Walter Wink underscores this with his view that the kingdom of God is "God's reign on earth now, an inbreaking of eternity into time, a revelation of God's merciful nature, a promise of the restitution of all things in the heart of the loving Author of the universe."[64] Consequently, where the gospel of the kingdom is preached, it must bring humans and creation to the place of restoration into God's kingdom order and freedom from the kingdom of Satan.

The Four Important Laws of Deliverance

Bellini states that there are four laws of deliverance. These are the "the law of the cross, the law of the will, the law of true repentance, the law of authority."[65] These four laws of deliverance are directly linked to the concept of the kingdom of God. A brief description follows.

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[63] Jon Mark Ruthven, *What's Wrong with Protestant Theology: Tradition versus Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 150, 161.

[64] Walter Wink, *Engaging the Powers: Discernment and Resistance in a Word of Domination* (Minneapolis, MN: Fortress Press, 1992), 134.

[65] Bellini, *The X-Manual*, 42–59.

1. The Law of the Cross

Bellini asserts that "deliverance begins and ends at the cross."[66] The power of sin, death, and the devil were broken and defeated at the cross; it was finished. At the cross a divine exchange took place between God and humans: God atoned for human sins and offered his righteousness and glory (Rom. 3:23; 1 John 1:9). Guillermo Maldonado points out from his book, *Divine Encounter with the Holy Spirit,* that it is at the cross Christ fully paid and got rid of all "sins, failures, sicknesses, curses," and offered humans victory.[67] As Gustaf Aulen notes that by Christ's atonement on the cross, he defeated Satan, all powers, sin, sickness, and death, and won the victory for humanity by "reconciling the world to Himself," a concept often referred to as Christus Victor.[68] The cross is God's way of offering deliverance to all humans and his creation.

2. The Law of the Will

Humans are free moral agents, and they have the capacity to exercise their will to do good or evil. Whether a person's will be used for righteous purposes or to commit sin, or live in sin, determines the extent to which he or she is subject to Christ or to the devil. The exercise of the human will has numerous consequences with personal, moral, social, and spiritual implications (1 Cor. 15:12; Luke 15:18). A. A. Allen, in his work *God's Guarantee for Healing,* purports that when human will is used for the practice of sinful activities, God's hedge around a person breaks down and allows room for demonic

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[66] Bellini, *The X-Manual*, 23.

[67] Guillermo Maldonado, *Divine Encounter with the Holy Spirit* (New Kensington, PA: Whitaker House, 2017), 65.

[68] Gustaf Aulen, *Christus Victor: An Historical Study of the Three Main Types of the Idea of Atonement* (New York, NY: MacMillan Publishing Co., 1969), ix, 4–5.

affliction.[69] The exercise of the will by humans is the grounds by which one is able to make room for the entry of God or demons.

3. The Law of True Repentance

The Greek word for repentance is *metánoia* which means "change of mind."[70] Genuine repentance from sin gives God the legal right of justice to break the power of sin and expel demons from one's life. Repentance is the doorway to sanctification. In *Return to Me: A Biblical Theology of Repentance,* Mark J. Boda and D. A. Carson say, "the concept of repentance indicates the in-breaking of the kingdom of God into a person by causing the individual to confess sin, change their behavior, receive Spirit baptism, and desire to live in a community of love and holiness.[71] Repentance allows humans to experience holiness. Demons cannot tolerate holiness or holy places.

4. The Law of Authority

Authority and victory over demons is only found in the redemptive work of Jesus. Bellini notes that "Christ gives us power of attorney to use his authority and name to defeat and expel demons."[72] In the book *Even the Demons Submit: Continuing Jesus' Ministry of Deliverance,* Dean Hochstetler and Harold Bauman in their essay "In Pursuit of Truth and the Healing Touch of Jesus," write that God Himself is the source of our

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[69] A. A. Allen, *God's Guarantee for Healing* (Yuma, CO: Jawbone Digital, 2017), 23.

[70] Strong's Concordance with Hebrew and Greek Lexicons, https://www.blueletterbible.org/lexicon/g3341/kjv/tr/0-1/.

[71] Mark J. Boda and D. A Carson, *Return to Me: A Biblical Theology of Repentance* (Downers Grove, IL: InterVarsity Press, 2015), 164.

[72] Bellini, *The X-Manual, 57.*

authority! The devil and his demons are obligated to recognize our authority because the power by which believers operate is based on the union with Christ and the victory Jesus has over satanic forces.[73] A believer in Christ is supernaturally endowed with power and authority to drive out demons.

Who Can Cast Out Demons?

In the New Testament accounts, only those operating with Jesus' authority have the power or authority to cast out demons (Mark 3:15; Matt. 28:18; Luke 9:1–2). Jacques Ellul states that "Jesus Christ has conquered the world. He has stripped thrones, powers, and dominions of their pretensions and of their autonomy. He is now and in actuality the Lord of the world and of history."[74] By and large, it is Christ that enables believers to have victory and power over demons. This is categorical after Pentecost by New Testament accounts. When the seven sons of Sceva experimented with carrying out a deliverance on a demonically afflicted person they were overpowered and beaten by the other (Acts 19:11–16). Deliverance is therefore a serious matter and must not be taken lightly.

Neil T. Anderson, in his book *The Bondage Breaker,* says that believers in Christ have both "the right to rule and the ability to rule" over demons. The authority believers possess is of Christ and this is relatable to their identity and position in Christ.[75] Robby

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[73] Dean Hochstetler and Harold Bauman, "In Pursuit of Truth and the Healing Touch of Jesus," in *Even the Demons Submit: Continuing Jesus' Ministry of Deliverance*, eds., Loren L. Johns and James R. Krabill (Elkhart, IN : Institute of Mennonite Studies, 2006), 101–102. https://thedtl.on.worldcat.org/oclc/68712093

[74] Jacques Ellul, *False Presence of the Kingdom* (New York, NY: Seabury Press, 1972), 13.

[75] Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest House Publishers, 2019), 88.

Dawkins puts forward that the believer's authority is deeply rooted in God's love. He says that liberating people from demonic affliction or oppression is "a natural overflow of the Great Commission (Matt. 28:16–20; Mark 16:17–18)."[76] Believers can administer deliverance to demonically afflicted people because they are the ones sent by God to bring freedom to people.

Charles H. Kraft in his work, *Defeating Dark Angels,* highlights that the Spirit's power far outweighs and exceeds all the power of darkness, therefore the believer is in an incredible position to exercise God's great power over demons.[77] Kraft, in *I Give You Authority: Practicing the Authority Jesus Gave Us*, writes, "our authority, then, is God-given right to receive and use God's power that flows from the indwelling Holy Spirit" by which we have dominion over works of demons.[78]

Also, Robby Dawkins sums up the situation concerning the authority of the believer so well by saying that although Satan and demons are real and they possess power of their own, they are "no match for the power that is ours in Christ."[79] In other words, the authority of the believer is far greater than Satan and all of his forces and enterprises. All of this is possible because believers are clothed in the righteousness and authority of Christ (1 Cor. 1:30; Luke 10:19, 24:49; 1 John 4:4). In his book *Thunderstruck! The Deliverance Ministry of John Wesley Today,* Peter J. Bellini says that

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[76] Robby Dawkins, *Do What Jesus Did: A Real–Life Field Guide to Healing the Sick, Routing Demons and Changing Lives Forever* (Bloomington, MN: Chosen Books, 2013), 156, 148.

[77] Charles H. Kraft, *Defeating Dark Angels* (Minneapolis, MN: Chosen Books, 2016), 96.

[78] Charles H. Kraft, *I Give You Authority: Practicing the Authority Jesus Gave Us* (Bloomington, MN: Chosen Books, 2012), 74.

[79] Robby Dawkins, *Do Greater Things: Activating the Kingdom to Heal the Sick and Love the Lost* (Bloomington, MN: Chosen Books, 2018), 138.

the demons have no power to harm the deliverance minister (Luke 10:19–20).[80] This implies that the power and authority to defeat a demon are not inherent to the minister. This is all the more reason the full credit, praise, and glory needs to go to God for using the minister in bringing deliverance to the demonic afflicted person.

Understanding What Deliverance Entails

Discernment

Discernment is a significant and immensely helpful factor in deliverance. This is God's given ability to detect and distinguish which spirit is at work in and around a person or a place. These spirits are either good or evil. Discernment is purely about listening and seeing what is said and revealed to the deliverance minister by the Spirit. The gift of discernment helps name and identify which demon(s) is at work. Andrew Sung Park says that in any case "naming a problem is the beginning of its solution."[81] Since deliverance is the Holy Spirit's work, the minister needs to depend on the guidance of the Spirit to identify the root cause of the demonic influence (Zech. 4:6; 1 Cor. 12:10).

Victim or Inquirer

Importantly, Francis MacNutt points out that for every case of deliverance the victims must agree they recognize demonic influence and activities in their lives, and this

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[80] Peter J. Bellini, *Thunderstruck! The Deliverance Ministry of John Wesley Today* (Eugene, OR: Wipf and Stock, 2023), 114–115.

[81] Park, *From Hurt to Healing*, 9.

is part of naming the problem in their lives with the effort of the deliverance minister.[82] He is correct and in many cases victims need to exert their will in cooperation with the minister to get at the sources and to agree that the demon has to go. Malachi Martin, in *Hostage to the Devil: The Possession and Exorcism of Five Living Americans,* writes that humans are in a "desperate struggle with forces."[83] By this he means that all humans are in a direct battle with demons. Malachi Martin further indicates that it is sad to see the "loss of human quality" to demonic affliction.[84] Humans cannot win this battle on their own, they can only win based on the redemptive work of Jesus.

Deliverance Minister

Deliverance requires the deliverance minister be endued with God's power to have demons become submissive to God and be stopped in their afflicting action in the name of Jesus until the afflicted person experiences peace or wholeness, as Walter Wink puts across in *Engaging the Powers*.[85] Anderson wisely points out that deliverance can only take place with the involvement of God, the deliverance minister, and the victim (inquirer).[86] Clark states the deliverance minister needs to "remain faithful, steady, and comforting" during the time of deliverance to the victim to assure them of hope and

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[82] Francis MacNutt, *Healing*, 174.

[83] Malachi Martin, *Hostage to the Devil: The Possession and Exorcism of Five Living Americans* (New York, NY: Reader's Digest Press, 1976), 409.

[84] Martin, *Hostage to the Devil*, 409.

[85] Walter Wink, *Engaging the Powers*, 134.

[86] Anderson, *The Bondage Breaker*, 199.

liberty.[87] Clark goes on to say that in conducting deliverance the minister needs to remember that he/she is "ministering to a person and not a demon," so care and sensitivity needs to be demonstrated.[88] Special care needs to be given to the victim during a deliverance session.

Robby Dawkins notes that during deliverance sessions there needs to be a clear line of authority established between the deliverance minster and his/her team.[89] During the deliverance process, the deliverance minister should confront the demon. The rest of the team should pray for God's intervention and victory on behalf of the victim.

The deliverance minister must learn to surrender the victim to God and command the demons to submit to God (James 4:7; Matt. 12:29, 18:18). Satan and his demons always retreat at the name of Jesus and the power of God. The minister must bear in mind that the One who does the work of deliverance is God, who is the Ultimate Deliverer.

Manifestations of Demons and How to Handle Them

At certain times during deliverance sessions demons are likely to manifest when commanded to leave the person. Some of the obvious manifestations of demons are whining, growling, aggressiveness, threatening, arguing, accusing, making cunning remarks, mocking, and contorting.[90] Don Basham says in *Deliver Us From Evil* that sometimes demonic manifestations can be in the "form of screams, hysterical laughter,

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[87] Clark, *The Biblical Guidebook to Deliverance,* 146.

[88] Clark, *The Biblical Guidebook to Deliverance,* 145.

[89] Dawkins, *Do What Jesus Did*, 144.

[90] Clark, *The Biblical Guidebook to Deliverance,* 146–147.

convulsions, shakings, fainting, sighing, choking, groaning, gagging, retching, vomiting, and writhing."[91] Other forms of demonic manifestations are connected with awful smells, foaming, jerking, and even levitations. The motifs of demons in the engagement are to divert, distract, threaten, or in any way prevent the focus on expelling them. Demons can cause restlessness in the victim's life too.[92] Since demons are agents of confusion and chaos, the deliverance minister must learn to rebuke them and quiet their operation to bring relief to the victim.

The Proper Environment and Certain Protocols for Deliverance

Randy Clark recommends that deliverance should be done in a serene place. There should be an "interview phase" where questions are asked to uncover doors of demonic influence and attachments in one's family tree and life. Clark further suggests that it is possible to close the doors to demons. To do this he says that a deliverance minister must lead one in the area of forgiveness, in renouncing and breaking demonic yokes, expelling demons, inviting the Holy Spirit to indwell in them, and following up and equipping the person to live free.[93] Ladd points out when a person is released from a demon, be it a demonic influence or affliction, unless the presence of Jesus enters the person by the Spirit to become the new Influencer, the demons can return and even bring with them seven other demons (Luke 11:24–25).[94] Deliverance is not intended to make

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[91] Don Basham, *Deliver Us from Evil* (Washington Depot, CT: Chosen Books, 1972), 137–38.

[92] Prince, *They Shall Expel Demons*, 238.

[93] Clark, *The Biblical Guidebook to Deliverance*, 150–154.

[94] Ladd, *A Theology of the New Testament*, 75.

people worse than before. So, it is the duty of the deliverance minister to teach the victim how to maintain their deliverance (Luke 8:11; John 5:14).

Prince says that demons are very persistent and even when they are expelled from a person or a place, they relentlessly seek to return and occupy their former "house" (Matt. 12:43–45). The only way to safeguard the "house" is yielding to the Lordship of Jesus Christ.[95] The liberated person needs to be taught and nurtured in Christ to maintain their freedom by the deliverance minister or the church.

Common Methods of Deliverance

According to Bellini, common methods of carrying out deliverance can be by the following means: "hearing the word of God, prayer, repentance, the use of one's faith, and worship."[96] Worship may involve high praises to God, singing, adoration, thanksgiving, and even playing of holy music before, in the midst of, and at the end of the deliverance (1 Sam. 16:14, 23, 18:10; Ps. 18:1). Bellini calls worship, "a weapon."[97] Notably, deliverance can occur by any of the means mentioned above.

Deliverance sessions usually require five common steps: 1) Identify the demon at work; 2) Ask the inquirer to repent of any sins they are aware of (especially related to the demon's reason for being there); 3) Renounce every covenant and evil practice they have been involved in; 4) Confront the demon and bind it; 5) and take authority in Christ to

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[95] Prince, *They Shall Expel Demons,* 152–153.

[96] Bellini, *Thunderstruck!,* 117.

[97] Bellini, *Thunderstruck!,* 172.

judge and expel the demons from the person.[98] These are practical steps by which deliverance can be obtained.

Conclusion

Deliverance is not something that is a "rare or extreme intervention" that the church is engaged in. The biblical and historical church have always had a theology and practice of deliverance. It is more obvious in the biblical church. Yet, the historical church has considered it a theological imperative whenever a theology of God's advancing kingdom has been presented to go with it, in other words, whenever the church, like in Acts, has been strongly missional.

Deliverance can be done by words of command, anointing oil, and baptism. All are means the church has used to remove demons. Jon Mark Ruthven writes in *How Jesus Defined Christianity: His 7 Original Mandates* that Jesus sent the church into the world "to help drive out demonic ideals and forces and replace them with the beauty of God's realm."[99] Among the ways in which God wishes to free humans from demonic influence and affliction is through deliverance and healing.

Neil T. Anderson states there is a reality that "humans have no choice but to live under a spiritual power—either our heavenly Father or the god of this world."[100] There is an ongoing spiritual battle between the kingdom of God and the kingdom of darkness over the lives of humans. For humans who yearn to be free from demons it requires that

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[98] Bellini, *The X-Manual*, 172.

[99] Jon Mark Ruthven, *How Jesus Defined Christianity: His 7 Original Mandates* (Lee's Summit, MO: Christos Publishing, 2023), 80.

[100] Neil T. Anderson, *Victory Over the Darkness: Realizing the Power of Your Identity in Christ* (Ventura, CA: Regal Books, 2000), 80.

they surrender to Christ, since it is by Him that they can gain liberty. Christ offers deliverance for all who will believe and call on Him. The purpose of deliverance is to restore wholeness to humanity and places in general. It behooves the modern church to be equipped to help the demonized in this task of bringing to them the freedom envisioned in God's inaugurated kingdom.

Now that a solid biblical, historical, and theological foundation has been established, a final area of examination comes in the interdisciplinary domain. Here the research will examine how the 12-step model of Alcoholics Anonymous is used in a recovery context. However, a particular view as to how it can be enhanced by the ministry of deliverance will be engaged here. The project seeks to train and equip key leaders so that will be resourced in deliverance capacity to enhance the current recovery ministries in Mosaic Church that function within the AA model, ultimately bringing a greater measure of Christ's compassion to people in recovery.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Alcoholics Anonymous (AA) is "the world's largest and most recognizable recovery 'programme' [sic], and the Twelve Step Programme [sic] is central to its philosophy" as James Irving would have one understand.[1] It is a philosophy geared toward bringing behavioral change in the lives of addicts. Briefly, the AA Twelve Steps were birthed from the association of men and women who were compulsive drinkers seeking to be sober.[2] The AA Twelve Step Model has been very instrumental in helping all kinds of addicts to find support from an accountability group on their road to recovery.

Since all humans have habits, it can be easy to form an addiction for something liked or loved. Even these habits can make one have a positive or negative attachment to things. Though forming an addiction may be easy, breaking away from it can be considerably difficult. Addiction is behavioral in nature. Addictions vary. People may be addicted to drugs, narcotics, food, gambling, sex, pornography, anger, shopping, work,

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[1]James Irving, "Alcoholics Anonymous: Sustaining Behavioral Change," in *Moving on from Crime and Substance Use: Transforming Identities*, ed. Anne Robinson and Paula Hamilton, 1st ed. (Bristol, UK: Bristol University Press, 2016), 195, https://thedtl.on.worldcat.org/oclc/958455075.

[2] Harrison M. Trice, "Alcoholics Anonymous," in *The Annals of the American Academy of Political and Social Science*, vol. 315, Understanding Alcoholism (Lancaster, PA: The American Academy of Political and Social Science, 1958), 108, https://thedtl.on.worldcat.org/oclc/5723420654.

social media, cell phones, exercise, gaming, money, relationships, and many such things.[3] In the book, *AA Around the World: Adventures in Recovery*, it states that addiction usually "works its way into the center of a person" until it takes over one's personality.[4] Addiction is a force to be reckoned with. Gregory L. Jantz and Ann McMurray in their book, *Healing the Scars of Addiction: Reclaiming Your Life and Moving into a Healthy Future*, articulate:

> Some have loved their addiction and viewed it like an engaging but unruly child. They wanted me to help them manage their addiction so they could keep it. Some have a way to destroy it without destroying themselves in the process. Others have wanted the addiction gone but felt lost, no longer knowing who they were and afraid that once the addiction was gone, they would cease to exist as well.[5]

The struggle with addictions and forms of attachments in humans is a complex life problem. With that in mind, this chapter aims to define and explain how the Alcoholics Anonymous Twelve Step Model applies to addressing addiction issues in the Mosaic Church context. It is essential to realize that the AA Twelve Step Model was shaped on the "anvils of group experience."[6] Also, Russell Brand indicates that "no two people use the 12 Steps in the same way, written into them are multiple clauses that allow for limitlessly diverse individuality."[7] Each individual is unique in the way they use the AA Twelve Steps. These laid-down steps awaken people to the possibility of finding freedom

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[3] Patrick J. Carnes, *A Gentle Path through the Twelve Steps: The Classic Guide for All People in the Process of Recovery* (Center City, MN: Hazelden, 2012), 1.

[4] Alcoholics Anonymous, *AA Around the World: Adventures in Recovery* (New York, NY: The AA Grapevine Inc., 2000), 21.

[5] Gregory L. Jantz and Ann McMurray, *Healing the Scars of Addiction: Reclaiming Your Life and Moving into a Healthy Future* (Grand Rapids, MI: Revell, 2018), 12.

[6] Alcoholics Anonymous, *Alcoholics Anonymous Comes of Age*: *A Brief History of A.A.* (New York, NY: Alcoholic Anonymous Publishing, 1985), 2.

[7] Russell Brand, *Recovery: Freedom from Our Addictions* (New York, NY: Henry Holtand Company, 2017), 27.

from the addictions or so-called demons that afflict their personalities. The steps are designed to offer healing for all. These steps are briefly explained here.

The Twelve Steps of the AA

Step One: We admitted we were powerless over alcohol—that our lives had become unmanageable.

Step One is simply awareness that humans have a limited ability to help themselves. The old Japanese adage addresses the issue of alcoholism this way: "First the man takes the drink, then the drink takes a drink, then the drink takes the man."[8] The difficulty in controlling a habit of drinking can harm a person and others in the process. This step is rewarding in helping people admit that they have a problem and that the answer is within the reach of another—Higher Power. Importantly, Brand purports that "self-centeredness is a tricky thing, it encompasses more than just vanity."[9] Although self-will or self-power is good, it has human limitations. Recognizing that is a big step to recovery.

Step Two: Came to believe that a Power greater than ourselves could restore us to sanity.

People with destructive behaviors and negative tendencies require a Higher Power to become free. The invitation exists for those who wish to change to recognize this Higher Power. This step offers hope and assurance to those seeking restoration and real

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[8] Ian McCabe, *Carl Jung and Alcoholics Anonymous: The Twelve Steps as a Spiritual Journey of Individuation* (London, UK: Taylor & Francis Group, 2015), 59.

[9] Brand, *Recovery*, 12.

freedom. The road to sobriety and sanity requires a Higher Power—God. This step demands that a person must learn to "fundamentally place the problem of addiction, along with everything else, in the hands of the greater Power."[10] Submitting to a greater Power has proven to be a key step in overcoming addiction and other life encumbrances.

Step Three: Made a decision to turn our will and our lives over to the care of God as we understood Him.

In seeking a cure, one must identify a source to get the best care. Those who have overcome their addiction acknowledge that they had to utterly surrender or yield their will and lives to a greater one—God. Some boldly made confessions like,

> God, I offer myself to Thee— to build with me and to do with me as Thou wilt. Relieve me of bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always![11]

Some people experience resistance at this stage. This could be because some are agnostic or atheist. An agnostic is simply a person who has no belief or faith in God. An atheist is a person who believes God does not exist.

Harrison M. Trice writes in his work, *Alcoholics Anonymous,* that "one of the most bitterly debated points in the development of the Steps concerned the spiritual references. Atheist and agnostic members challenged the concept of God, and other members objected to doctrinal implications."[12] Notably, Brand says most people believe they can "author that change through self-will, determination, guts, moxy, cunning;

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[10] Alcoholics Anonymous, *The Story of How Many Thousands of Men and Women have Recovered from Alcoholism,* 4th ed. (New York City, NY: Alcoholic Anonymous World Services, Inc, 2001), 120.

[11] Alcoholic Anonymous, *The Story*, 63.

[12] Trice, "Alcoholics Anonymous," 112.

whatever it is, they will do it themselves."[13] Although, the human self is an actor who can exercise his or her own will, the will most often crumbles under the power of addiction. Humans are flawed and they must surrender to a Higher Power in order to overcome addiction.

Step Four: Made a searching and fearless moral inventory of ourselves.

A thorough self-inventory of one's life is essential in attaining healing. The co-founder of Alcoholics Anonymous, Bill Wilson, states that he had to "make a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals admitting my wrong. Never was I to be critical of them. I was to right all such matters to the utmost of my ability."[14] Dealing with toxic emotional experiences is something through which one must work. Making amends for wrongs helps one to heal and others to heal, and it is healthy for one's soul. To make such amends, one must first make a "searching and fearless" inventory of such wrongs.[15] According to Ian McCabe, as one works through the steps, one becomes a "better human being, not becoming perfect."[16] The road to recovery is a process, and it takes time.

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[13] Brand, *Recovery*, 51.

[14] Alcoholics Anonymous, *The Story*, 13.

[15] Alcoholic Anonymous, *The Story*, 58.

[16] McCabe, *Carl Jung and Alcoholics Anonymous*, 61.

Step Five: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Indicating one's defect of character to others is challenging. This step is humbling and hard. It is found to be true that addicts usually have a double life.[17] They have a reputation that the world sees, and they hide other secrets to themselves. In short, the effort of trying to keep and hide the memories of addiction leads to fear and tension within the addict.[18] Interestingly, Maria Gabriella Swora, in her work, *Commemoration and Healing of Memories in Alcoholics Anonymous*, suggests that the "healing of memories" is very important, and this allows a person to "have a new orientation to the world, others, and even God."[19] This step is purposefully designed to heal wounds of the human soul and damaged memories. It is Brand's view that one must establish connections with doctors, clergy, strangers, as well as with one's ordinary self, others, and God as one strives to overcome painful and unpleasant experiences of life.[20] In the same vein, McCabe indicates, in his work *Carl Jung and Alcoholics Anonymous: The Twelve Steps As a Spiritual Journey of Individuation*, people usually begin to search for sponsors and trusted people and priests outside their regular fellowship.[21] Confession is the goal to recovery in this step.

It is noted in *How Al-Anon Works for Families and Friends of Alcoholics* that in step five the addict (alcoholic) realizes "the thought of admitting our darkest secrets to

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[17] Alcoholic Anonymous, *The Story*, 73.

[18] Alcoholic Anonymous, *The Story*, 73.

[19] Maria Gabrielle Swora, "Commemoration and the Healing of Memories in Alcoholics Anonymous," *Ethos: Journal of the Society for Psychological Anthropology* 29, no. 1 (2001), (Arlington, VA: American Anthropological Association, 2001), 59, https://thedtl.on.worldcat.org/oclc/9970747390.

[20] Brand, *Recovery*, 88–89, 99.

[21] McCabe, *Carl Jung and Alcoholics Anonymous*, *61*.

someone else can be frightening at first," but it is important to be honest with oneself and to trust others as one works to correct the wrongs one committed in their life journey .[22] Ian Dunn points out that, when for the first time an addict, without pressure from others, admits the failure of his/her life to a trusted person it can be terrifying. When that trusted person listens without judgment, it is often the first time they have admitted a wrong without judgment. And this is healing. It sets the stage for honesty about one's condition moving into the future and makes it safer to move onto to the more emotionally threatening steps (8 and 9 especially).[23] At this point, the addict (alcoholic) is making substantial progress towards recovery.

Step Six: Were entirely ready to have God remove all these defects of character.

Brand says that, "the odyssey of recovery begins in earnest when we become willing to truly change."[24] Here, McCabe points out that this step is not about "half-measures," but an entire readiness on the part of the addict to yearn for freedom.[25] AA has mottos which are encapsulated this way: "First Things First, Live and Let Live, Easy Does It," which is a framework to help the readiness of its members find freedom.[26] There should be a willingness on the part of the addict to have the shortcomings in his/her life removed to experience wholeness.

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[22] Al-Anon, *How Al-Anon Works for Families and Friends of Alcoholics* (Virginia Beach, VA: Al-Anon Family Group Headquarters, Inc, 2008), 53.

[23] Ian Dunn, Personal Conversation, December 15, 2023. Dr. Ian Dunn, was a member of Adult Children of Alcoholics Anonymous, and worked extensively with members of the Alcoholics Anonymous recovery program.

[24] Brand, *Recovery*, 101.

[25]McCabe, *Carl Jung and Alcoholics Anonymous*, 62.

[26] Alcoholic Anonymous, *The Story*, 135.

Step Seven: Humbly asked Him to remove our shortcomings.

Admitting our human flaws, limits, and weaknesses is humility. To Brand, humility is recognizing "our insignificance when compared to the infinite." He goes on to say, "not that we are without value, no, we are infinitely valuable in so much as we are part of the infinite."[27] All humans have value and significance, but it comes from that inner connection with the One called "Him." To wrap things up, McCabe suggests that the art of asking for help from "Him" is a gesture of humility since it is by the Higher Power (God) that one can overcome "alcohol-fueled grandiosity, arrogance, delusional sense of self-importance in the world."[28] Humans certainly have an insatiable need of a Higher Power (God) to overcome their shortcomings. In this step, the addict is called to humble himself or herself and take the step of asking for that to be done.

Step Eight: *Made a list of all persons we had harmed and became willing to make amends to them all.*

This step is about the art of forgiveness. Brand states that "forgiveness is a powerful spiritual tool; without it, we are damned as individuals and as a people."[29] Again, Brand clarifies that "guilt and shame tether us to old ways of seeing and being, they are very difficult codes to rewrite."[30] Rewriting wrongs and faults can be difficult, but it is a necessity. The very intent of making a list is deliberately designed to avoid

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[27] Brand, *Recovery*, 115.

[28] McCabe, *Carl Jung and Alcoholics Anonymous*, 63.

[29] Brand, *Recovery*, 133.

[30] Brand, *Recovery*, 132.

omitting a person who has been wronged. As mortals, everyone has, at some point, wronged another person and bears the need to make amends.

In this step, the individual must take more action regarding their willingness to make amends. This is the way it is captured in the Big Book:

> We have a list of all persons we have harmed and to whom we are willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. Now we go out to our fellows and repair the damage done in the past. We attempt to sweep away the debris which has accumulated out our effort to live on self-will and run the show ourselves. If we haven't the will to do this, we ask until it comes.[31]

An addict deeply fears this process and so it was written specifically not "to make amends" but to become "willing to make amends."[32] It is a steppingstone to prepare to act in step nine.

Step Nine: Made direct amends to such people wherever possible, except when to do so would injure them or others.

According to the *Alcoholics Anonymous: The Big Book*, this step is intended to help "repair the damage done in the past." Indeed, going to great lengths in one's relationship to correct the wrongs of the past is synonymous with one "leading with the chin."[33] Approaching the person who has been offended by the addict comes with a deep conviction and a great price to obtain forgiveness. In short, McCabe indicates that Step Nine becomes operational when Steps Four, Five, and Eight work together. More so, this

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[31] Alcoholic Anonymous, *The Story*, 76.

[32] Alcoholics Anonymous, *The Story*, 59.

[33] Alcoholics Anonymous, *The Story*, 76–77.

step is about apologizing, forgiveness, and restitution.[34] Brand accurately states, "freedom has a clause, it is forgiveness." He further suggests that when one takes steps towards forgiveness, one needs to ask whether the amends are acceptable or they prefer an additional or another form of amends.[35] Here, McCabe indicates that debts are waived based on the goodwill of the "victim" with the intent for the offender to clean "their side of the street."[36] This step is about taking appropriate action towards healing and freedom. Dunn puts forward that, "Addicts taking this step, when properly counselled by their sponsor, are warned that their freedom does not depend upon others forgiving them, but upon their seeking of forgiveness. It is their act of seeking absolution that sets them free, not the other person's response."[37] Hence, forgiveness is a beautiful pathway for people to find healing for themselves and others. By this step, an addict can work their way to reunite with family, friends, and community with the help of others and God.

Step Ten: *Continued to take personal inventory and when we were wrong promptly admitted it.*

This step is to help identify any "new mistakes" on the road to recovery since one has "ceased fighting anything or anyone—even alcohol."[38] Mistakes are bound to happen, but these must not hinder the final aim of being free. This step indicates that freedom is not an overnight matter or experience but a conscious effort to "enter the world of the

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[34] McCabe, *Carl Jung and Alcoholics Anonymous*, 64.

[35] Brand, *Recovery*, 135, 146.

[36] McCabe, *Carl Jung and Alcoholics Anonymous*, 64.

[37] Ian Dunn, Personal Conversation, December 15, 2023.

[38] Alcoholics Anonymous, *The Story*, 84.

Spirit."[39] "The spiritual life is not a theory. We have to live it," as elaborated in the Big Book.[40] Handling one's thoughts and actions in a proactive ongoing way is the best way to keep their personal inventory in a clean state, giving a constant sense of internal freedom. In principle, one's personal inventory is what makes up one's personality profile, which gives a clear vision of the path to recovery.

Step Eleven: We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Prayer and meditation are the significant components of this step. Prayer is about making contact and connection with God. Notably, prayer is not for one's "selfish needs or ends" since it does not produce any good fruit.[41] Through prayer, one must ask for the right thoughts and actions daily. McCabe purports that meditation is "gaining an intuitive understanding of what God's will is" and actively "listening to the inner self."[42] Morton T. Kelsey states that "simple people and beginners can have a genuine encounter with God. It is a matter of learning to respond to the presence and the love of God which He already offers." Further, he says meditation is about "being silent to hear, first the deepest need of one's own heart, and the prompting of the creative Spirit."[43] Meditation is one of the ancient practices of communing with God reflectively. The great benefit of prayer and meditation, as the Big Book alludes, is so that "we [addicts] do not tire so easily, for we

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[39] Alcoholics Anonymous, *The Story,* 84.

[40] Alcoholics Anonymous, *The Story,* 83.

[41] Alcoholics Anonymous, *The Story,* 87.

[42] McCabe, *Carl Jung and Alcoholics Anonymous*, 65.

[43] Morton T. Kelsey, *The Other Side of Silence: A Guide to Christian Meditation* (New York, NY: Paulist Press, 1976), 1, 93.

are not burning energy foolishly as we did when we were trying to arrange life to suit ourselves."[44] Prayer and meditation, as part of the rest of the Twelve Step Model, Dr. William Duncan Silkworth states, can be used to "till the black soil of hopelessness out of which every single spiritual awakening flowers."[45] In order for a prayer or the art of meditation to be habitually pursued, it must be useful to the addict as well as others.

Step Twelve: Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

McCabe suggests that many alcoholics have admitted to hitting "rock bottom."[46] Rock bottom refers to getting to their lowest low and reaching out to a Higher Power or God to get them out of their dire state. Brand denotes that Step Twelve is about committing to a different way of life and a different reason for living.[47] It is at this point that the family, friends, and community begin to observe a change in the behavior of the alcoholic. Harrison M. Trice and Paul Michal Roman note that, "the A.A. member can assume this repentant role; and it may become a social vehicle whereby, through contrite and remorseful public expressions, substantiated by visibly reformed behavior in conformity to the norms of community, a former deviant can enter a new role which is quite acceptable to society."[48] At this point, the stigma of addiction has been overcome and the re-entry and reacceptance into public life is initiated for the former alcoholic to

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[44] Alcoholics Anonymous, *The Story*, 88.

[45] Alcoholics Anonymous, *Comes of Age*, 13.

[46] McCabe, *Carl Jung and Alcoholics Anonymous*, 66.

[47] Brand, *Recovery*, 205.

[48] Harrison M. Trice, and Paul Michael Roman, "Delabeling, Relabeling, and Alcoholics Anonymous," *Society for the Study of Social Problems*, Social Problems 17, no. 4 (1970): 542 (Oxford, UK: Oxford University Press, 1970). https://thedtl.on.worldcat.org/oclc/7836064114.

begin a new life. Dunn suggests that "from this position of observable change behavior, the alcoholic (addict) becomes a change agent. For those who are open, the addict now has a transformation message and method that can help the lives of others through introducing them to the same process."[49] All of this is due to a spiritual awakening that took place in their lives. These individuals found new meaning to life and now are in a better position to share their stories and provide hope to others.

The Power of Transparency

In *12 Steps Unplugged: A Young Person's Guide to Alcoholic Anonymous*, John Rosengren states that transparency entails "finding a common ground, talk about the illness, talk about the solution, and know when to go."[50] In "finding a common ground" one must be willing to talk about when and how they got into addiction. With regards to, "talk about it," one needs to be honest to admit that addiction is a sickness. "Know when to go," suggests knowing whom to call and how to seek help in AA meetings.[51] Nan Robertson in her work, *In Getting Better: Inside Alcoholics Anonymous*, popularized the sayings of Damian McElrath, a Franciscan priest from Minnesota who worked extensively with addicts in Hazelden Rehabilitation Center:

> The essence of A.A. is conversation, dialogue, one alcoholic talking with another in a meeting or over a cup of coffee elsewhere. The problem with the active alcoholic is that his life is a monologue—he connects with his addicted self, and that is all. Ninety percent of the recovery process is through peers talking with one another. The beginning of all wisdom is self-knowledge. In A.A., you connect

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[49] Ian Dunn, Personal Conversation, December 15, 2023.

[50] John Rosengren, *12 Steps Unplugged: A Young Person's Guide to Alcoholic Anonymous* (Center City, MN: Hazelden, 2003), 43.

[51] Rosengren, *12 Steps Unplugged*, 44–47.

> first with yourself. Then with another human being. Then with your Higher Power. You can't say, "I love God and hate my brother."[52]

It is a common practice in AA for members to be honest and transparent when sharing their experiences. It is customary in a group setting to have a series of monologues as part of the sharing process. Since people have the opportunity to share, it inevitably "creates mutual and therapeutic relevance" for each other.[53] The AA meetings allow people to be transparent with each other in a safe space. People become vulnerable as they share their stories with others.

In presenting the idea of transparency, Damian McElrath writes in his book, *The Essence of Twelve Step Recovery: Take it to Heart*, that addicts must participate in the community/fellowship they find themselves in, which is part of the essential protocol to any recovery program. He further comments that transparency on the part of older addicts helps newcomers "move from the emotional position of 'not belonging' of 'not being accepted' to experience what it's like to be truly part of like-sufferers."[54] The act of transparency inspires and empowers addicts to open themselves up to others as they share their experiences of addiction knowing that others can relate to those experiences. Indeed, AA meetings allow people to share their personal experiences. Addicts demonstrate their weaknesses, strengths, pains, and joys. Transparency often leads to hope, faith, and promise for addicts. By virtue of transparency, addicts can gain purpose and meaning in

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[52] Nan Robertson, *In Getting Better: Inside Alcoholics Anonymous* (New York, NY: William Morrow Company Inc., 1988), 126.

[53] Ilkka Arminen, "Sharing Experiences: Doing Therapy with the Help of Mutual References in the Meetings of Alcoholics Anonymous," *The Sociological Quarterly*, 39, no. 3 (1998), 491. (Berkeley, CA: University of California Press, 1998). https://thedtl.on.worldcat.org/oclc/9974061560.

[54] Damian McElrath, *The Essence of Twelve Step Recovery: Take it to Heart* (Center City, MN: Hazelden Publishing, 2013), 16–21.

their lives.[55] Transparency facilitates transformation because addicts can wholeheartedly share their struggles and victories with others.

In the spirit of transparency, addicts can see "the truth about themselves" and what they are battling. This awakening is what allows addicts to seek help and fight for their lives against addiction.[56] Additionally, Amanda Eyre Ward and Jardine Libaire indicate in their book, *The Sober Lush: A Hedonist's Guide to Living a Decadent Adventurous, Soulful Life – Alcohol Free,* that transparency is a visible reminder of something that has happened to an addict, and it reveals the brokenness of a person which needs not be hidden from others. They illustrate transparency by a broken and cracked vessel that had been put together again still showing the marks of brokenness.[57] The beauty of transparency cannot be overemphasized as one of the authentic pathways to recovery.

Trice's perspective points out that AA has a culture of protecting the names of its members, and with this code of anonymity members are free to open and share their stories of struggles with addiction.[58] People are more likely to discuss their addictions freely once their personal information is protected.

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[55] Alcoholics Anonymous, *AA Around the World*, 21.

[56] Bill Wilson, *The Language of the Heart: Bill W's Grapevine Writings* (New York, NY: The AA Grapevine, Inc., 1988), 235.

[57] Amanda Eyre Ward and Jardine Libaire, *The Sober Lush: A Hedonist's Guide to Living a Decadent Adventurous, Soulful Life – Alcohol Free* (New York, NY: TarcherPerigee, 2020), 23–24.

[58] Trice, "Alcoholics Anonymous," 110.

Key Mechanisms in Recovery

The Power of Accountability

Addiction produces pain. The addict suffers this pain, and invariably, this causes pain to their family, friends, and community. Jantz thinks that addicts find it difficult to recognize the pain they have caused their loved ones or even others.[59] Addictions cause addicts to compromise their character and integrity because they are under an influence that is seemingly greater than them. Their self-will and self-power are crushed under the weight of addiction, and they struggle with issues of accountability. Every good relationship is built on accountability. When accountability is undermined, it causes collateral damage to the persons involved.

Strangely, addiction causes people to be self-centered and self-absorbed. Addiction causes chaos, and it fractures relationships. It is essential that on the road to recovery, lines of accountability need to be created on the part of the addict, families, and the communities (AA and churches) involved. Jantz again states that addicts live a life of uncertainty, and one cannot tell when they will relapse and fall into the next crisis.[60] Laura McKowen writes that addiction can become like a yoke and a friend and becomes very difficult to break away from.[61] Overcoming addiction is difficult because of the stronghold it has on people. Yet accountability can be one of the pathways to freedom for addicts. Accountability is what places the safe measures in place to help the addict get

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[59] Jantz, *Healing the Scars of Addiction*, 92.

[60] Jantz, *Healing the Scars of Addiction*, 97.

[61] Laura McKowen, *We Are the Luckiest: The Surprising Magic of a Sober Life* (Novato, CA: New World Library, 2020), 151.

over the power of addiction. With accountability in mind, addicts know they are liable to others and themselves as they seek healing of the mind, emotions, will, soul, and relationships.

The Role of Community in Providing Support

The recovery framework is structured in a way that someone in the program needs a sponsor. The sponsor is expected to have a basic understanding of how the Twelve Steps work.[62] Family, friends, church, and fellow addicts can all serve as support for an addict. Alan S. Gurman and Stanley B. Messer point out from their book, *Essential Psychotherapies: Theory and Practice*, that the best support is often obtained from good contact. Good contact is what creates connections among people. Support from the community fosters intimacy, group identification, and a sense of belonging. However, when there is no good contact, the sense of connection is lost, and people become isolated. Isolation from the community can create unhealthy environments for addicts and it can eventually lead them to have toxic emotions and withdrawals.[63] Brand takes up this idea and highlights that "addiction is a lonely business in whatever form it's suffered."[64] When people and community come alongside addicts, it helps them to be better and stronger than standing alone while seeking to change and reform back into society.

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[62] Irving, "Alcoholics Anonymous: Sustaining Behavioral Change," 196.

[63] Alan S. Gurman and Stanley B. Messer, *Essential Psychotherapies: Theory and Practice* (New York, NY: The Guilford Press, 1995), 267.

[64] Brand, *Recovery*, 52.

Regardless of backgrounds and experience, AA allows the formation of "fellowship, friendliness, and an understanding which is indescribably wonderful."[65] People usually learn well and do well when there is a support base for them. In understanding what community is to an addict, Wilson states,

> Practically every A.A. member declares that no satisfaction has been deeper and no joy greater than in a Twelfth Step job well done. To watch the eyes of men and women open in wonder as they move from darkness into light, to see their lives quickly fill with new purpose and meaning, to see whole families reassembled, to see the alcoholic outcast received back into his[her] community in full citizenship, and above all to watch these people awaken to the presence of a loving God in their lives—these things are the substance of what we receive as we carry A.A.'s message to the next alcoholic.[66]

Community is a huge part in the life of an addict as they walk and work their way to recovery. Similarly, addicts can find community in society and God.

AA members experience a great deal of support from its nonprofessional community: the family, friends, church, and society—all these are considered as social support structures, but Maxwell A. Milton points out something vital in his work, *The Alcoholic Anonymous Experience: A Close-up View for Professionals*. He indicates that addicts can obtain the help of the professional community—doctors, psychiatrists, and other professional health experts which AA highly recommends and with which it is cooperative.[67] In all, addicts can derive help and support from both the community of nonprofessional and professional health workers.

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[65] Alcoholic Anonymous, *The Story*, 17.

[66] Bill Wilson, *Twelve Steps and Twelve Traditions* (New York, NY: Alcoholics Anonymous World Services, Inc., 2004), 110.

[67] Maxwell A. Milton, *The Alcoholic Anonymous Experience: A Close-up View for Professionals* (New York, NY: McGraw-Hill Book Company,1984), 8, 138.

The Life-changing Experiences Offered by AA as a Form of Deliverance Ministry

Many people seek the help of AA to stop their addiction. AA does not in any way indicate they are a deliverance ministry. However, the work and activities of AA have considerable overlap with the conceptual framework of a wholistic and healthy deliverance ministry. It is captured in the writings of *Alcoholic Anonymous Comes of Age*, where it says, "certainly not much Twelfth Step work could have been done until the sick ones and their families had been reached and persuaded that A.A. offers hope for them."[68] AA views addiction as sickness.

Susan Cheever, in her work, *My Name Is Bill. Bill Wilson: His Life and the Creation of Alcoholics Anonymous,* admits that AA extensively uses confession, restitution, and a new way of life as means of setting the addict free.[69] Remarkably, Robertson states that prayers are made in AA meetings. Based on people's free will, they partake in the Lord's Prayer and Serenity Prayer at the close of each AA meeting to help them find healing and change.[70] This is very similar to what deliverance ministry presents and proclaims. Wilson, the co-founder of AA, in his own words, writes,

> We commenced to make many fast friends and a fellowship has grown up among us of which it is a wonderful thing to feel a part. The joy of living we really have, even under pressure and difficulty. I have seen hundreds of families set their feet in the path that really goes somewhere; have seen the most impossible domestic situations righted; feuds and bitterness of all sorts wiped out.[71]

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[68] Alcoholics Anonymous, *Alcoholics Anonymous Comes of Age*, 34.

[69] Susan Cheever, *My Name Is Bill. Bill Wilson: His Life and the Creation of Alcoholics Anonymous* (New York, NY: Simon & Schuster, 2004), 255.

[70] Robertson, *In Getting Better*, 245.

[71] Alcoholic Anonymous, *The Story*, 15.

During AA meetings, many lives are transformed. Deliverance ministry also offers healing to afflicted persons through God's love and power. At the heart of this project, deliverance through God's power can help heal the sickness of the human soul.

How The AA Twelve Steps Help People Get Cleaned Up and Get Trained for Victorious Living

Addiction puts people in places and positions where they are helpless and hopeless, and are driven to a point where they seem to be sick, "sick unto death."[72] These conditions of addiction cause shame, guilt, frustration, remorse, humiliation, and exhaustion in the addict and the only way out for them is by a Higher Power.[73] Edward A. Webster says that for addicts, their "will power was not a factor of recovery, as their only will was to drink."[74] Usually due to the "comforting feelings" addiction offers to its victims, they find it difficult to exercise the human will to stop the addictive pleasure being offered to them.[75] The psychological and bio-chemical pull on an addict by their addiction is insurmountable to deal with by their own will. The AA members mostly turn to use the Twelve Step Program to help them overcome the "mental, physical, and spiritual, symptoms of their illness" which stems from their addiction.[76] Without the help of AA principles, many will be under the slavery of addiction. However, believing in a Higher Power and practicing the fundamental Twelve Steps has helped people overcome

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[72] Edward A. Webster, *Our Devilish Alcoholic Personalities* (Center City, MN: Hazelden, 1970), 17.

[73] Webster, *Our Devilish Alcoholic Personalities*, 17, 30, 56.

[74] Webster, *Our Devilish Alcoholic Personalities*, 28–29.

[75] William Porter, *Alcohol Explained* (Middletown, DE: CreateSpace Independent Publishing, 2017), 121.

[76] Webster, *Our Devilish Alcoholic Personalities*, 28.

their problems and experience miracles of recovery—sober life, sober living, or a normal way of living.[77] Sobriety has offered many people new hope and new life.

In like manner, deliverance ministry helps humans be alleviated from the influence of demons that inspire and often coerce destructive behavior, much like and often in concert with addictive substances. The two processes merge in that they both help afflicted subjects to discover true freedom, which comes with God's help, and can work in concert with one another to help people into a long-term, sustainable life of health and freedom. In knowing that the desire of humans is to experience the beauty of life, the paradox of addiction denies people such hope.[78] But the deliverance ministry provides second chances to all to move away from affliction to liberty.

The AA Twelve Step Model is used to address community health-related issues of addiction among humans as does the deliverance ministry, which also deals with mental, physical, emotional, spiritual, familial, and generational related problems by God's principles. Step Eleven mainly focuses on prayer as a means to recovery. Deliverance ministry, more often than not, uses prayer to expel demons. There is a similarity between AA and deliverance ministry that can work synergistically in a church context.

Conclusion

Mosaic Church is there to help addicts find healing and freedom. The church is a healing place for the sick. Drug addicts are considered sick due to the toxic life they lead. Mosaic Church, as part of the larger church, helps addicts to recognize their pitfalls, to

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[77] Webster, *Our Devilish Alcoholic Personalities*, 56, 57.

[78] Webster, *Our Devilish Alcoholic Personalities*, 60.

acknowledge the signs and symptoms of their sick thinking, and provides safe environments with people they can confide in and walk along with them to find recovery.[79] Many addicts deal with shame, guilt, fear, lost identity, and even depression. They live under a force of powerlessness. Gregory L. Jantz and Keith Wall suggest in their book, *Healing Depression of Life: The Personalized Approach that Offers New Hope for Lasting Relief,* that institutions like the church can help addicts creatively move away from "soils in which their addictions grow." As a result of the support of the church community, addicts get the opportunity to correct their wrongs, create healthy boundaries for themselves, find their voices and identity, and defend themselves and others.[80] The church talks about a Higher Power (God) who helps the addicts overcome their powerlessness. The church's message has been of great help to many people.

The approach taken by the AA, involves using prayer, meditation, support groups, self-inventory, and making amends as methods to help addicts return to normal life. The aforementioned method has been used by the church throughout history to help humans find true freedom. To assist its recovery community in reintegrating into society, Mosaic Church needs to reemphasize the importance of prayer, meditation, forgiveness, and restitution as a means of finding healing and freedom. In their work, Margaret S. Chisolm and John Hanc suggest that support groups provide structures that help addicts discover a deeper understanding of their purpose in life.[81] Social relationships that arise from

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[79] Thomas J. Shipp, *Helping the Alcoholic and His Family* (Englewood Cliffs, NJ: Prentice-Hall Inc, 1963), 116–117.

[80] Gregory L. Jantz and Keith Wall, *Healing Depression of Life: The Personalized Approach that Offers New Hope for Lasting Relief* (Carol Stream, IL: Tyndale House Publishing Inc., 2019), 84–85.

[81] Margaret S. Chisolm and John Hanc, *From Survive to Thrive: Living Your Best Life with Mental Illness* (Baltimore, MD: John Hopkins University Press, 2021), 125, 7–14.

support groups have been of enormous benefit in helping addicts find hope. Many addicts have found meaningful existence based on their interaction with their communities. The recovery community within Mosaic Church can help addicts find wholeness as they work with them to reconnect with family, friends, work, education, and new healthy communities. The benefits of doing so include the opportunity for addicts to cope, flourish, and thrive as they reintegrate into society.

Overall, Peter J. Bellini states in his book, *The Cerulean Soul: A Relational Theology of Depression,* that human brokenness is a manifestation of creatureliness. Humans have moral lapses that stem from our chaos and models in our relationships and world.[82] Addicts, like all humans, are not exempt from the peculiarity of secret faults, shortcomings, harming themselves, and others. Mosaic Church stands on the edge, pointing addicts to God who can help them reconcile with themselves and others. Furthermore, Mosaic Church, with its recovery community, can provide the "kind of simple spiritual community" that is open to addicts so that they feel accepted and welcomed. The church has demonstrated over the years that it is willing to work with addicts who are "some upwards and some downwards" on their road to recovery.[83] Mosaic Church can be the place of hope for many addicts in Dayton and beyond.

Many people, including addicts are works in progress. So, the search today for satisfying life through models like the AA Twelve Step program can help humans find

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[82] Peter J. Bellini, *The Cerulean Soul: A Relational Theology of Depression* (Waco, TX: Baylor University Press 2021), 10.

[83] Dick B., *New Light on Alcoholism: God, Sam Shoemaker, and A.A.* (Kihei, HI: Paradise Research Publications, Inc., 1999), 335.

healing and freedom.[84] It is important to note that many of the Twelve Steps used in AA are also used in deliverance ministry. The overall principles and applications can form a pathway for individuals and families to discover a better way of living. Mosaic Church can successfully incorporate the principles of the Twelve Steps into its deliverance ministry to create the necessary structure and safe environment for addicts in its recovery community to find freedom and change.

Deliverance usually entails breaking a demon's influence over a person. The deliverance ministry focuses on freeing people from demonic influence through the agency of God's power. Deliverance is a means of using mainly repentance, prayer, worship, the Word, counselling, and other means of grace (i.e., sacraments, baptism) to establish one's victory over demons. The connection between the AA Twelve Step Model and deliverance ministry is that they both view God as the Higher Power. The Twelve Steps and the practice of deliverance use the principles of making amends and living right as a way of overcoming addictions and demons, respectively.

The Twelve Steps of AA, if applied well, both set the groundwork for deliverance (preparation) and ensure that the garbage gets cleaned up, so the rats have nothing to return to. If one studies the program, one can see how it sets the stage, or, in biblical terms, leavens the soul, in preparation for a much easier deliverance, and then establishes life practices that ensure an ongoing "keep the house swept clean" practice, through continually working the steps. The Twelve Steps of AA helps a person to live sober life and enables them to be integrated back into the community as well.

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[84] Chisolm and John Hanc, *From Survive to Thrive,* 1, 2.

CHAPTER SIX

PROJECT ANALYSIS

The aim of this project was to train and equip leaders within the church to minister deliverance when needed by a person, people, or a land. The previous chapters established the importance of foundational ideas, composed of biblical, historical, theological, and interdisciplinary research and how they inform this project. In a nutshell the foundational chapters lay strong and reliable foundations for appreciating what healing and deliverance was in the time of Jesus, the early church, and throughout the church age until now. In addition, the interdisciplinary chapter looked at how a modern recovery ministry can form a basis and context for healing and deliverance.

Although today's church gives credence to faith and healing, many churches hardly give room for deliverance, through various means such as prayer, fasting, scripture reading, and more. It takes spiritual disciplines to nurture and develop a deliverance ministry, which many churches fail to engage. There could be several reasons for this: fear is a major factor, along with misconception, and the nuance of what deliverance is and looks like.[1] Additionally, theological debates and arguments concerning deliverance,

[1] The fear of demons, the fear of the unknown, and the fear of casualties during deliverance session.

as well as a lack of training can account for why the church prefers to avoid anything involving deliverance.[2]

As mentioned earlier, deliverance can facilitate healing and freedom. In Mark 5:1–20, the main text upon which this project is built, one can draw on the works of Jesus as to how he effectively brought healing and deliverance to a man as well as a community. Jesus confronted a demonic influence in this narrative before the man experienced his freedom, and because of his freedom, the general area eventually experienced revival. Hence, today's church and society cannot ignore the importance of deliverance ministry, despite the advancement in science and medicine, because humans still interreact with spiritual realities in their[3] daily lives.

A class was designed to challenge participants to be well-grounded in the matters of healing, deliverance, and deliverance prayer in their respective contexts. This six-week class was purposely designed to have a curriculum that was to be taught for two hours each week to train and equip people in healing and deliverance. The idea was that once participants went through this class, they would be equipped to minister deliverance to people in need of it.

My role as a facilitator and equipper was to draw upon scriptures, teachings on deliverance by Jesus, the early church fathers, early church documents, church historians, and modern workers in the field of deliverance to increase participants' knowledge base

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[2] For example, arguments include whether deliverance was real or not in Bible times and whether it is needed today or not. Also, arguments over whether or not a Christian can be influenced by demons.

[3] Though the collective pronoun is used correctly for plural in this and previous instances, plural pronouns are also used in this chapter to stand for individuals or single participants with the idea of avoiding gender identification and thus providing protection for the participants' identity.

for deliverance. It was expected that sessions of training would help participants feel ready, prepared with processes, and knowledgeable when translating this training into application once a need arose in their work of ministry.

Methodology

General Methodology

The methodology used in this research project was a qualitative approach, specifically, the narrative theory. Those involved in this project were comprised of the researcher, one of the main leaders of Mosaic Church, a context associate, church members, and a voluntary participant. This project was designed with the intent to sharpen the graces, gifts, and skills of participants to be fully equipped and ready to minister deliverance to the pressing needs of society. Some of these pressing needs are related to people within the recovery communities who are struggling with addictions. In general, by the concept and application of deliverance, participants can bring healing to land(s). During the various teaching sessions of this class, film clips were also used to help deepen participants' understanding of healing and deliverance.

Description of the Project

Mosaic Church is one of the fastest growing United Methodist Churches (UMC) in Dayton, Ohio. The church is multiethnic and multicultural in nature; hence it is made up of different people with their own special needs. One-third of Mosaic Church's laity is composed of the recovery community. Since the recovery community is viewed as a vulnerable group, they were not directly involved with this project. Unfortunately, due to

circumstances beyond my control, recovery team leaders were not involved in this project either, although it was also intended for them. Seven people in total participated in this project. One person dropped from the class, bringing the total to six individuals who completed the project.

Expected Contributions of the Context and Professional Associates

Out of the four Context Associates, only two were able to attend this six-week class. One had relocated and the other was involved with other ministry work. The Context Associates present witnessed the training and equipping sessions go in the direction they were intended to follow. On a few occasions, one of the Context Associates helped sign in participants and also helped with the distribution of course material in packets to participants.

Implementation

Participants

For the sake of anonymity, each participant was assigned a number—"P1001," "P1002," etc.—for reference purposes which they used in answering the pre- and post-project questionnaires, journals, interviews, and testimonies for this class. Notably, these numbers are not related to their personal information in any way. In this work, the numbers were assigned to participants who indicated they were ready and available to attend the class. However, due to some circumstances, a few of the participants were not able to attend. Especially, P1005 and P1007 were unable to attend, and participant P1009

dropped off during the class. Hence, in the overall document, one will discover the assigned numbers were mainly—"P1001, P1002, P1003, P1004, P1006, P1008". Thus, in all, only six participants were able to attend this six-week class.

The Class

This project began on September 17, 2024, and ended on October 22, 2024. The six-week training and equipping seminar took place in Room 102 of Mosaic Church. The class met on Tuesdays from 5:30 p.m. to 7:30 p.m. All participants signed the consent forms to be eligible to attend the class which they all complied with. The room was decked with chairs and tables, lights, and a TV screen. Weekly, I was able to connect my laptop to the TV screen and teach from my power point slides. The room was spacious and well-ventilated. For each class, every student was handed a packet and a pen to take notes. There was a planned outline to help guide the flow of the teaching and the expected outcome of the class. These can be found in the various sessions (see tables 1 to 6).

Each teaching session began with worship and prayer. The first week, each participant had an opportunity to introduce themselves. The first of the classes that was taught was on the "Biblical Basis for Deliverance," using Mark 5:1–20 as the anchor scripture. The class examined the worldview of medicine to that of the Bible and how it views demonology. The essence was to provide a well-balanced view of some forms of disease that might be related to demons, and others that might not be related at all.

Table 1. Session 1: Biblical Basis for Deliverance

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Pre-questionnaires	10 minutes	Researcher
Teaching on the biblical basis for deliverance.	60 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Journaling on the lessons learned.	15 minutes	Researcher

In week two, the class delved into "Pastoral Care in Deliverance" and the scriptures used were Matthew 11:28–30 and Psalm 23. Both scriptures spoke of caring for the weak and the weary. Here, the emphasis was placed on counseling and the importance of care before, during, and after ministering deliverance to a person. In Peter Horrobin's work *Healing Through Deliverance: The Foundation and Practice of Deliverance Ministry,* he elucidated that "Counseling and consequential 'groundwork ministry' are vital steps toward healing through deliverance."[4] Although deliverance is paramount in bringing healing to a person, counseling cannot be overlooked.

Love is pivotal in any work of healing which includes deliverance. God's love is what ultimately makes deliverance easy. In his book *Competent to Counsel*, Jay E. Adams writes that "The purpose of preaching and counseling is to foster the love toward God and love towards one's neighbor which God commands."[5] Also, participants were made aware of preaching as a great tool for healing and deliverance (Luke 4:18–19). So,

[4] Peter Horrobin, *Healing Through Deliverance: The Foundation and Practice of Deliverance Ministry* (Lancaster, UK: Sovereign World Ltd, 2008), 283.

[5] Jay E. Adams, *Competent to Counsel* (Grand Rapids, MI: Zondervan, 1970), 41.

in brief, whether preaching or counseling, love must lead first, and this is the best way to do deliverance.

Even Jesus had a significant focus on care, through which he counseled people.[6] On this, Adams, in another book *The Christian Counselor's Manual: The Practice of Nouthetic Counseling*, puts down, "Jesus guided, instructed, rebuked, encouraged, and taught His disciples. He was truly their Counselor. During His ministry, of course Jesus counseled many other individuals as well."[7] Counseling can play a big role in whether one maintains or loses their healing and deliverance. This is why counseling is deeply related to deliverance ministry. Any work that needs to be done effectively requires some guidelines which need to be adhered to. To sum up Horrobin's guidelines for doing deliverance, always remember the following:

- "Never minister alone."
- A well-balanced ministry team is best.
- One needs to seek God before counseling and offering prayer to the counselee.
- "The course of action" needs to be agreed upon by the ministry team before ministering to the person.
- It can be an "exhausting" experience for the counselors: physically, emotionally, and spiritually.[8]

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[6] Later Jesus found him at the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you" (John 5:14, NIV).

[7] Jay E. Adams, *The Christian Counselor's Manual: The Practice of Nouthetic Counseling* (Grand Rapids, MI: Zondervan, 2010), 11.

[8] Horrobin, *Healing Through Deliverance,* 451–452.

The above are among some of the appropriate protocols to safeguard both the counselor and the counselee during deliverance.

The course touched on using certain techniques for providing the best care possible. Before any deliverance is conducted it is always important to take an inventory of the person's past and life experiences. With this, Peter J. Bellini highlights the value of inventory in his book *Unleashed: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator*. Further, Bellini indicates that the inventory often involves whether the person has gone through or experienced "repentance, medical (i.e. past medical history or chronic medical condition), counseling, support group, prison or jail, medication, prayer group, prior deliverance, confession and forgiveness, diet, exercise, sleep therapy, and other lifestyle changes."[9] With this done thoroughly, one will be able to tell "what type" of demonization is present, "how long" the person has been under demonization, and with the "results" showing the present outcome of the person's life.[10] These are good indicators by which a person (victim in this case) can be determined to be suffering from a problem or a demonic presence.

Other counseling techniques like listening were emphasized. Listening is meant to help both the speaker and listener to develop strengthened focus in receiving during the dialogue.[11] Listening is how the counselor can pay attention to the counselee's pain and frustrations and detect what is going on within and around them. Compassion was also discussed in this course. Compassion is the ability to feel for a person as if they were that

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[9] Peter J. Bellini, *Unleashed!: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator* (Eugene, OR: Wipf & Stock, 2018), 91–92.

[10] Bellini, *Unleashed!*, 91–92.

[11] Emma J. Justes, *Hearing Beyond the Words: How to Become a Listening Pastor* (Nashville, TN: Abingdon Press, 2006), xx.

person. In the book, *Helping Skills for Counselors and Health Professionals Building Culturally Competent Relationships*, the authors Stephanie S. J. Drcar, Kathryn C. MacCluskie, and Dakota King-White indicated that a counselor does not need to base their evaluations on a person's looks, hairstyles, clothing etc. to assess who they are and what they are battling with. Moreover, it is of great necessity that counselees are handled with ultimate care and respect when evaluating their case at hand. Drcar, MacCluskie, and King-White categorically pinpoint that "Assessment involves gathering vital information about a patient and evaluating the patient's functioning on the variables that are relevant to the provider's scope of practice."[12] The whole goal of evaluation is to "empower the patient."[13] The counselee knows exactly what he or she is faced with and knows they are in the good hands of a knowledgeable counselor.

Since there are several factors involved for a person to be addicted to drugs, alcohol, and other related addictions these need to be taken into consideration to offer better care. There is a likelihood these would be "heredity, biochemistry, and environmental factors (childhood trauma, neglect, dysfunctional relationship, loss, substance abuse, and other significant stressors) [that] either trigger the onset or exacerbate symptoms of mental illness."[14] These are clear indications that it is important for a counselor to help the counselee identify which factors are responsible for their present challenges and the need for healing and deliverance.

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[12] Stephanie S. J. Drcar, Kathryn C. MacCluskie, Dakota King-White, *Helping Skills for Counselors and Health Professionals Building Culturally Competent Relationships* (New York, NY: Routledge, 2024), 167.

[13] Drcar, MacCluskie, Dakota King-White, *Skills*, 171.

[14] Stephen B. Roberts, D.W. Donovan, George Handzo, Martha R. Jacobs, and Teresa E.Snorton, *Professional Spiritual & Pastoral Care a Practical Clergy and Chaplain's Handbook* (Woodstock, VT: SkyLight Paths Publishing, 2014), 268.

To provide better pastoral care, the counselor needs to set an interview for the counselee. This phase is crucial and needs not to be rushed in the process. It is on this note that Randy Clark, in his book *The Biblical Guidebook to Deliverance* suggests that the counselor needs to "be patient, looking for demonic manifestations, and [take note of] the open doors they are coming through."[15] Pastoral care is a work of grace and demands a great deal of patience and time.

Ideally, the way by which a counselor or deliverance minister can detect either addiction or the presence of demons is measured by frequency, intensity, duration, and the onset of the sickness or affliction in the victim's life.[16] The acronym for frequency, intensity, duration, and onset is FIDO.[17] The onset is the moment, time, and day when the problem of addiction or demonic presence fully manifested and became obvious to all. Still, under pastoral care, close attention was given to a person's genogram, behavioral patterns, and post-traumatic stress disorder (PTSD).

As such, Byron J. Good and Devon E. Hinton write in their book, *Culture and PTSD: Trauma in Global and Historical Perspective*, that "The genograms help to put the self-image of trauma [person] in the broader context of creation, ceremonies, and both negative and positive aspects of history."[18] So by studying generational patterns related to a person's life and family background, one can easily detect the major behavioral traits

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[15] Randy Clark, *The Biblical Guidebook to Deliverance* (Lake Mary, FL, Charisma House, 2015), 149.

[16] Drcar, MacCluskie, and King-White, *Helping Skills*, 170. See also, Peter J. Bellini, *Unleashed!*, 6,7, 108.

[17] Drcar, MacCluskie, and King-White, *Helping Skills*, 170.

[18] Byron J. Good and Devon E. Hinton, *Culture and PTSD: Trauma in Global and Historical Perspective* (Philadelphia, PA: University of Pennsylvania Press, 2016), 37.

that one has acquired from their family lines and how they influence their day to day approach to life.

Another area which was relevant for the awareness of participants was how, through the agency of pastoral care, addicts (victims) are taught the proper use of positive confession,[19] scripture meditation, the power of imagination, and visualization to stimulate healing.[20] Interestingly, Michael Adam Beck points out in his book, *Painting with Ashes: When Your Weakness Becomes Your Superpower*, that imagination is based on mental models. Further, he said using imagination "we learn to dream up and play forth new worlds" and even so, "imagination urges all wounded healers to paint with ashes."[21] Remarkably, pastoral care as part of deliverance requires that the deliverance minister teach victims how to use scriptures to help influence their imagination as well as their visualization as they move towards healing.

The video used to teach this class was originally titled *Transformation* by George Otis Jr., but the version found on YouTube that was used to teach the class was called *The Power of Unity, Prayer and Fasting*.[22] The segment that was relevant for the class was from the forty-seven-minute mark onward, which focused on the healing of the land

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[19] For by your words you will be justified and acquitted, and by your words you will be condemned and sentenced (Matthew 12:37, AMPC).

[20] You will keep in perfect and constant peace the one whose mind is steadfast [that is, committed and focused on You—in both inclination and character], Because he trusts and takes refuge in You [with hope and confident expectation] (Isaiah 26:3, AMP).

[21] Michael Adam Beck, *Painting with Ashes*: *When Your Weakness Becomes Your Superpower* (Plano, TX: Invite Press, 2021), 150, 148.

[22] *The Power of Unity, Prayer and Fasting - Part 1*., directed by George Otis Jr., Michael Lienau, and Lisa Knorr (The Sentinel Group, Global Net Productions, Inc., 1999), 59min:30sec, https://youtu.be/-MG-XBkCTDY?si=HYeTWrsfDQeYRFtZ.

(Alma Wonga) through fasting and prayer. It even touched on church growth and major dramatic healing of a lady, and the increase of agriculture crops of the land of Alma Wonga.

Table 2. Session 2: Pastoral Care in Deliverance.

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Teaching on pastoral care in deliverance and a short video on deliverance.	60 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Group discussion on how the lesson can be applied	15 minutes	Researcher
Journaling on the lessons learned.	10minutes	Researcher

In week three, the class was on the history of deliverance and deliverance prayer. The text used for the class was Obadiah 1:17. The early church fathers and their contribution to the knowledge of deliverance was the focus of this lesson. It primarily emphasized Justin Martyr and his writing on demons and deliverance. The lesson also touched on how Antony with the love and the power of God ministered to people. Another lesson was how Augustine spoke against the gods of the Roman culture.

The lesson highlighted the ministry of John Wesley and how deliverance was even associated with his ministry.[23] The course also talked about modern day deliverance by giving examples of Lester Sumrall and the deliverance encounter he had with Clarita Villanueva in the Philippines.[24] Morris Cerullo was another example used, and how he

[23] Daniel R. Jennings, *The Supernatural Occurrences of John Wesley* (Monee, IL: Sean Multimedia 2021), 8–9.

[24] Lester Sumrall, *Alien Entities. Beings From Beyond. A Look Behind the Door to the Spirit Realm* (Tulsa, OK: Harrison House, Inc, 1984), 134–139. See also, Joseph Laycock, ed., *The Penguin Book*

was used by God in bringing deliverance to many during a crusade in Haiti.[25] In addition, the deliverance of a lady who belonged to "Macumba witchcraft family" through the collaborated effort of Randy Clark and his team in Brazil was also discussed.[26] Lastly, the lesson spoke about how Ken Fish delivered a gentleman by name "Eddie" (not his original name) from the influence of a demon associated with the "Triad street gang" in Hong Kong through the power of God.[27] Participants then watched a video of Ken Fish narrating how he prayed for a lady who was a nurse, and how she was delivered from obsessive-compulsive disorder (OCD) through his deliverance ministry.[28] All these accounts showcase that deliverance is real.

The church historians, mainly Josephus and Eusebius works, provided accounts on deliverance that were helpful to this course. Drawing from the church documents, the Didache, Canon of the Council of Antioch, and Canon of Hippolytus buttressed the fact that deliverance has been in existence for centuries in the church and still needs to continue today.

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of Exorcism, first ed. (New York, NY: Penguin Books, 2020), 238–240; Lester Frank Sumrall, *Bitten by Devils: The Supernatural Account of a Young Girl Bitten by Unseen Demons, Documented by Medical Doctors and Her Miraculous Deliverance that would Bring Revival to a Nation* (South Bend, IN: LeSEA Publishing Company, 1987), 8–9.

[25] Morris Cerullo. Morris Cerullo World Evangelism, "The Night 300 Witch Doctors Came to Kill Morris Cerullo in Haiti!," https://youtu.be/DaAV4II0rQ4?si=j_YM8z1u4qg0_3BC.

[26] Clark, *The Biblical Guidebook to Deliverance*, 158–160.

[27] Ken Fish, "Deliverance in the Modern Age," https://youtu.be/rec7L2PENXw?si=4NXZy0OHpBUn-prm.

[28] Ken Fish "Deliverance - What It Is, What It Isn't and Why You Need It," https://youtu.be/U6K0MLjLYb0?si=6IzjttF8aLXJXgeQ.

Table 3. Session 3: History of Deliverance and Deliverance Prayer in the Church.

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Teaching about the history of deliverance and deliverance prayer in the church.	60 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Group discussion on how the lesson can be applied	15 minutes	Researcher
Journaling on the lessons learned.	10minutes	Researcher

Pertaining to the fourth session, "Theological Concepts of Deliverance" was taught and explained to participants. The knowledge and wisdom of experts in the field of deliverance were drawn upon. The information included what deliverance is all about, and what it looks like, and how it is done within the church. The lesson also focused on those mandated by Jesus to be able to conduct deliverance, and the protocols to be observed when deliverance is done. There was a great emphasis that there are "no formulae to deliverance."[29] Participants were encouraged to follow the leadings of the Spirit in any deliverance case. Hence, deliverance is always a Spirit-led venture.

[29] Graham H. Twelftree, *Jesus as an Exorcist: A Contribution to the Study of the Historical Jesus* (Peabody, MA: Hendrickson Publishers, 1993), 153.

Table 4. Session 4: Theological Concepts of Deliverance.

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Teaching on the theological concepts of deliverance.	60 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Group discussion on how the lesson can be applied	15 minutes	Researcher
Journaling on the lessons learned.	10minutes	Researcher

For the fifth session, a close examination of the AA Twelve Step Model was studied. All the Twelve Steps were delved into and studied thoroughly. Also, it was highlighted that AA can be used as a tool and means by which people can experience freedom. Essentially, not forgetting when AA Twelve Step is blended with deliverance prayer, it can be very potent in establishing the grounds for victory for the demonic afflicted and addicted individuals.

Table 5. Session 5: The AA Twelve Step Model and Deliverance.

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Teaching on the AA Twelve Step Model and how it is relatable to deliverance.	60 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Group discussion on how the lesson can be applied and potential application.	15 minutes	Researcher
Journaling on the lessons learned and application exercise.	10minutes	Researcher

In the sixth session, the focus was on "How Deliverance Ministry Can Benefit the Church and People in General." It was made clear that deliverance was and still is the "children's bread" (Matthew 15:22, 26). The "signs of demonization" were explored to discover why people struggle in certain areas of their lives and how to easily identify them. To Clark, these are usually: "isolation, particularly from family, out-of-control behavior, doing things intentionally to hurt oneself [self-harm], including self-mutilation such as cutting, humiliation, and mental illness."[30] He indicated demons like to humiliate the victim as well as their family because of what the former might be going through. Some cases of mental illness are due to the presence of demons and others are not.

It is essential to note, deliverance involves "binding the strong man," plundering the house (freeing the house), make the house clean, and bringing it under new Lordship, through which Jesus becomes the new house owner of the person. (Luke 11:21–22, Matt.

[30] Clark, *The Biblical Guidebook to Deliverance*, 64.

12:29, Mark 3:27). An in-depth study was made into why some people are still bound by demons regardless of the church's effort in preaching the truth that brings about freedom for all. Horrobin, again emphasized several reasons for this but here only ten of these were touched on. These ten factors are enumerated below:

1. Living a dual life—unhealthy lifestyle, no balance, disorder, and spiritual chaos.
2. Deep roots of unforgiveness and bitterness.
3. Unresolved matters like guilt, pain, shame.
4. Unconfessed sins.
5. Ungodly soul ties remain.
6. Influence of occultic powers in the person's life or close relations/links.
7. No anointing, lack of anointing, little anointing in the place of ministry.
8. Inner vows not dealt with.
9. Victim living in denial of the activities of demonization.
10. Poor discipling in the local church.[31]

There are certain practices that cause people to be oppressed by demons. Light was shed on this area to help release those associated with these practices in our churches to be free. When people are opened to deception, the occult, Freemasonry, divination, satanism, channeling, black magic, palmistry, mediums, idol worship, witchcraft, astrology, bestiality, horoscopes, and Halloween, among others, they can be oppressed by demons.

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[31] Horrobin, *Healing through Deliverance*, 486-487.

The great importance of deliverance was brought to the attention of all participants. The result of deliverance must, at all costs, lead to freedom. To this Thomas J. Csordas, in the section "Demons and Deliverance" in his book *In The Sacred Self: A Cultural Phenomenology of Charismatic Healing*, writes that healing of the human life, soul (will, identity), and healing of memories (mind and emotions), sometimes can lead to physical healings, and even stimulate spiritual growth/spiritual awakening (spirit) which finally provides liberty for the person.[32] Finally, deliverance should offer healing of human lives, families, and lands.

Table 6. Session 6: Deliverance Ministry and its Benefits.

Lesson	Time	Instructor
Opening with welcome, ice breaker, and prayer.	5 minutes	Researcher, Context Associate, Participants
Teaching on how deliverance ministry can benefit the church and people in general.	45 minutes	Researcher
Break	15 minutes	Researcher
Question-and-answer time.	15 minutes	Researcher
Group discussion on how the lesson can be applied and potential application.	15 minutes	Researcher
Journaling on the lessons learned and application exercise.	10 minutes	Researcher
Collect journals.	5 minutes	Researcher
Complete the post-questionnaires.	5 minutes	Researcher
Discuss preferred next steps and prayer for closing.	5 minutes	Researcher

[32] Thomas J. Csordas, *In the Sacred Self: A Cultural Phenomenology of Charismatic Healing* (Berkeley: CA, University of California Press, 1997), 166.

Challenges

When this class was set up and advertised it was intended to be the only class for such an allotted time. Consequently, this class was out of the range and scope with other classes or meetings within the church. However, there was another class organized around the same time to study the Book of Acts. Some of my participants who were also in the study group had to sometimes miss part of the class.

In addition to the previous challenge, one of the classes that touched on the theological concepts of deliverance had too much content. Some of the participants recommended in the future the content either be reduced or broken into two sessions. Thus, the duration of class should shift from six weeks to eight weeks to allow for better assimilation of the information shared.

Collecting Data

All data collection and records were done and gathered by Context Associate and me. All participants were given special codes to protect their identity and make them anonymous to the public. During this phase of the project participants engaged with pre- and post-project questionnaires, journals, interviews, and testimonies to ascertain their knowledge and level of understanding of healing and deliverance.

The interviews were designed as open-ended questions in nature. Essentially, an interview guide was provided to help streamline the way the interviews were conducted. Each participant was interviewed for a period of five to fifteen minutes to measure how the training had equipped them for deliverance ministry. These training sessions were recorded and safely stored with the consent of the group. It is imperative to note that the

project entailed training and equipping to help measure whether participants had learned new ideas and methods. The project also tested the participants' confidence level and preparedness for deliverance ministry if an opportunity presented itself for them to offer a deliverance prayer for a person in need.

Journal Analysis

Participants were encouraged to document in writing how the new knowledge on healing and deliverance was impacting their daily activities and ministry context. This was to ascertain whether there was a growing confidence and readiness in them to minister to people who might need healing and deliverance. At this stage, a close examination was made to the journal entries of participants to help substantiate the connection they made to the teachings that transpired for the six-weeks training and equipping model on deliverance.

For week one, the biblical concept covered, brought to the awareness of participants that demons are real, they can influence and afflict people, they can be driven out through the power of God. They also learned there is no need to be afraid of them if one is a believer in Christ. As it happened, the journals revealed the knowledge the participants had acquired.

Most often, the idea that spiritual warfare was real and still exists, as well as an understanding of the demonic realm and the various doors associated to it was captured through their journals. Also, the notion of, there is "no formula to deliverance," was pointed out by participants.[33] Of note, autolapidation (a person cutting themselves under

[33] Twelftree, *Jesus as an Exorcist*, 153.

demonic influence) and the demon afflicted man being double unclean were points highlighted in the journals.[34] This indicated that inculcation of the material was happening through the session engagement.

Journal entries also noted that fasting and prayer, "binding the strong man," and the source of power for deliverance is only rooted in Jesus were concepts they were engaging. While teaching on the "no formula to deliverance"[35] I narrated how I was inspired by the Holy Spirit to pray, "With the Father's love, I pray you will be free," for a drunk person and he was made whole. This story was captured in the entries by one of the participants. Another participant said, "Deliverance has less to do with me and more with Jesus' leading and power." Such emphasis in the journals of the participants indicates that they were highly aware of what deliverance entails.

In week two, the focus was on pastoral care. In this week, all participants were made aware of the need to exercise compassion and the value of listening. It also emphasized the need to express dignity for the person (victim, counselee) to protect their self-image, and not to give much attention to the manifestation of the demon. Notably, the lesson on praying for the victim(s) ahead of the deliverance session for divine guidance to know what to do to help the person, creating the right environment for the anointing and the glory of God through worship or music, protocols of deliverance, and praying over the space for the deliverance were all found in the journals of participants.

From the journal entries some of the writing revealed these key word concepts: love, compassion, empathy, counseling, inventory, checklist, listening, FIDO,

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[34] Rene Girard, *The Scapegoat* (Baltimore, MD: The John Hopkins University Press, 1986), 168.

[35] Twelftree, *Jesus as an Exorcist*, 153.

discipleship, community, follow ups, praying over spaces to create a holy atmosphere, atmosphere of serenity, and peace, and how to neutralize curses and release blessing over the person. These were good indicators that this teaching was properly understood by participants. Participants P1002 and P1006 were not in attendance during this class.

From the perspective of two of the participants respectively it also showed that they understood that deliverance was not only designed by God to help release a person but also land(s). The other person came to realize that angels are present to help deliverance ministers during the deliverance session. This buttresses the suggestion that they understood the broader theme of deliverance.

During this class mention was made of how deliverance ministers need to cover themselves and their family with the blood of Jesus to ensure they do not pick any residue from the deliverance session. To briefly recall, participant P1001 had this to say, after conducting a deliverance episode: “I began to experience an anger unexplained and old temptations come over me that were out of nowhere.” This shows the wisdom in making sure deliverance protocols are adhered to so there are no setbacks and attacks of demons on the deliverance minister.

In week three the focus was on the history of deliverance. The journaling of the participants captured different themes. Amazingly, it dawned on participant P1001 that deliverance even happened in Solomon’s day and time as Josephus put forward in his writing. To participant P1002, “deliverance is a gift of the Holy Spirit. The death and resurrection of Jesus is our source of victory.” Participant P1003 said they “much appreciated what the church fathers had to say on deliverance.” Further to their train of thought they indicated that deliverance must always be done from the place of power

(God's power). Participant P1004 and P1008 were keen on the "recitation of the Jesus history" and "recitation of the victories of Jesus" as means of driving out demons as they interacted with the teachings on that day. Participant P1006 said "God has endowed us all [believers] with the ability to heal people." This, then, goes to show they understood the ranks of beings in the world and who has overall power over the demons—that is God and believers in Christ. Participant P1001 and P1003 recognized the need to fast often, since they gained the awareness that fasting is recommended by Jesus to be effective in the deliverance ministry.

During week four, the focus was on the theological aspect of deliverance. The main theme was that spirits perceive humans as a house and that they have gateways by which they seek to occupy them. What mostly caught the attention of participants was "prenatal exposure and its effect"[36] on the unborn child, and the "garbage and rat analogy."[37] So, "deliverance is not always a quick fix."[38] Overall, participants demonstrated they understood the depths of the teaching. Two participants were unable to attend this class because one had to travel and the other attended a pressing call, another was sick, and the other participant had to leave about an hour into the class because of a sick child.

To proceed further in week five, the emphasis of the class was on the AA Twelve Step Model. From the journals of the participants it is evident that they had gained a

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[36] Thomas Verny and John Kelly, *The Secret Life of the Unborn Child* (New York, NY: Dell Publishing Company, 1982), 50.

[37] Charles H. Kraft, *Deep Wounds and Deep Healing* (Bloomington, MN: Chosen Books, 2010), 31, 67.

[38] J. I. Packer, Gary S. Greig, and Kevin N. Springer, *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?: A Biblical Look at How to Bring the Gospel to the World with Power* (Ventura, CA: Regal Books, 1993), 248.

better understanding of the concept of AA and had come to appreciate these key words and phrases: addiction, delusion, behavior, habits, community, "First Thing First," "Live and let live," "Easy does it," and forgiveness.[39] They discovered that addiction is easy to form but difficult to break once it is formed. On this note, they found out that delusion is a false belief and that those who subscribe to it can be trapped behind the walls of that false belief. Participants P1002 and P1004 emphasized the issue of delusion in their journals.

Observations were made as to what a habit is, its influence, and its formation; it was touched on by participant P1004 and P1008 in their journal entries. Participant P1001 said that a person's wellness and a person's pursuit of complete health is based on work the Holy Spirit. Participant P1008 observed that the awareness of addicts to make a wilful decision to either manage their addiction or seek complete freedom was germane to one's deliverance. The view of participant P1002 was that AA is one of the longest and best recovery programs available. Both participant P1003 and participant P1008 admitted they were not familiar with the teachings of the AA until this class; hence they gained a lot of knowledge from the AA Twelve Steps. Participant P1004 viewed addiction as a yoke that is difficult to break. Participant P1006 noted that just as addiction can take over a person, so a demon can do the same if a person gives it permission in his/her life.

Participants P1002 highlighted the importance of community, saying it is essential since it "provides intimacy, fellowship, and friendliness" for addicts to experience recovery. Further, they explained that transparency is a good ground for a person to heal

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[39] Alcoholics Anonymous, *The Story of How Many Thousands of Men and Women have Recovered from Alcoholism*, 4th ed. (New York City, NY: Alcoholic Anonymous World Services, Inc, 2001), 135.

from their past. In the view of participant P1001, Mosaic Church "does a good job in balancing both deliverance and working a program with recovery." Participants P1003 thinks there is "some parallel between the Twelve Steps [of AA] and teachings of Jesus." Participants P1002, P1003, and P1006 spoke of the deliverance ministry but with their own personal touch to it. To participant P1002 deliverance is centred on offering help to those with "mental, physical, emotional, spiritual, and generational-related problems through God's principles." Participant P1003 indicated those seeking freedom need to have an "honest check of their memories and allow God to work on it." Participant P1006 would love to see how the AA Model would blend with the deliverance ministry to offer the best pathway for healing for people in recovery.

Week six was the climax of the course. The emphasis was on the benefits of the deliverance ministry. The themes in journals were how to recognize the portals of evil, "binding the strongman," "signs of demonization," and "healing is the children's bread."[40] Participant P1001 indicated in their journal that there are many portals by which demonic influence invades human lives. They further stated they had witnessed how Freemasonry had influenced their family. Participant P1002 shared it is important for one to keep their *house* clean and hence it behooves a person not to entertain having a double life. This will keep one free from guilt and shame. In addition, no room is made available for the strong man. Again, they are of the opinion that discipling in the church is the way forward for people to realize and maintain their gained freedom in Christ.

Participant P1003 wrote that there are "many forces we cannot even understand or know" and it is God who can bring about creative healings and miracles to humans in

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[40] Clark, *The Biblical Guidebook to Deliverance,* 64.

need of deliverance. To participant P1004, "binding the strong man" was a good way to bring healing to a demonically afflicted person. Also, they became aware that witchcraft can siphon the life of the person involved in such activities. Hence, it was important to discourage people from getting into it.

Participant P1006 recognized that before this class there were many things they observed to be normal in the culture of America, like psychics and Halloween. They now realise that these can be gateways for demonic influence. On this note, they feel strongly that God is leading them to examine some of the regular rituals of the culture, their roots, and what they mean in general. Participant P1008 revealed they were surprised as to how multidimensional the spirit realm is and how scriptures can be used to help people.

Interviews Analysis

For week one the general view of the participants indicated that spiritual warfare exists and that "there is no formulae to deliverance."[41] They also recognized that each case is unique with regard to healing and deliverance. Moreover, they related that it was by Jesus' power and the Spirit leadings that deliverance can be affected. With that said, two out of the six participants indicated that it was an eye-opening moment for them.

The key words that resonated with the participants, according to the responses, were: love, fasting, knowing the name of the demon and its activity gives the deliverance minister better control over them, and knowing for what to pray. Again, the main phrases and patterns in the language of participants showed that they had come to understand that

[41] Twelftree, *Jesus as an Exorcist*, 153.

they needed to be “prayed up” and combine prayer with fasting. Further, they understood that it should be a way of life for them to be more effective in the deliverance ministry.

Significantly, four out of the six participants revealed they were equipped to minister deliverance to others. One participant pointed out that they are still apprehensive about ministering healing and deliverance because they do not know what to expect or what the unexpected outcomes might be. The other said they did not feel strong enough to be in the position to minister healing and deliverance to others.

In week two the word themes of “counseling, healing, guidelines, techniques of best care, the shepherd applying oil on the wounded parts of the sheep, and freedom Jesus offers” were the dominant thoughts of the participants. Also, the importance of not ministering alone was brought to the surface. Further, the idea of creating a serene environment for deliverance was highlighted. Participants were made to understand that the same procedure cannot be applied to everyone since people’s situations are unique. In a similar vein, listening, compassion, and how to use the power of words to neutralize curses and invoke blessings was reiterated by the participants.

Mainly for week three, participants were informed of Jesus’ power and victory and that it stands for the believer. The lessons and testimonies of the early church fathers proved that the process and means of deliverance remains the same even to this day. The scriptures that captivated the hearts of the participants were Obadiah 1:17, Romans 13:13–14, and Matthew 9:14. One thing that also stood out was the need to address demons by using the name of Jesus. Increasingly, the class gained a new understanding that preaching the gospel of Christ is a form of deliverance. To a far greater extent they grasped the fact that deliverance can happen at any given time and

there is "no formula to deliverance."[42] Again, from the lessons of the early church fathers, the class became more and more aware that fasting, prayer, and waiting on God for his directives is the best way to conduct healing and deliverance and this was revealed in their journals.

In week four about half of the class was out due to sickness, traveling, and pressing family needs. The few participants indicated that the section of the content that dealt with the entry points of demons was informative. The idea that demons are fallen entities, and they can only have legal hold and linger on a person and place based on permissions granted to them by someone, were ideas evident in the comments. Also, the participants noted that taking proper inventory of the person before ministering to them was essential. They became keenly aware that the laying on of hands should be done with great care, since demonic spirits can be transferred through the process if caution is not taken. Also, they indicated that the deliverance minister needed to be faithful and comforting since they are ministering to a person and not a demon. This, again, was a good telltale sign that the teaching was being assimilated.

In week five the class recognized that the AA Twelve Steps draw many of their principles from scriptures. To this, some commented that "God is sovereign and in control. I am not in control. I am sinner, helpless without God's grace." The themes of forgiveness, and healing memories were predominant in their view. To this one said, "forgiveness is a spiritual tool and 'we ask until it comes.'"[43] To another the saying of Jesus, "this kind [demons] can only come out by prayer and fasting," was their highlight

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[42] Twelftree, *Jesus as an Exorcist*, 153.

[43] Russell Brand, *Recovery: Freedom from Our Addictions*, (New York, NY: Henry Holtand Company, 2017), 133.

of the day.[44] To another, it was a new insight to see how deliverance can be used as a different method to the AA program to help people with addiction.

The idea of having a "checklist of what has happened to them and what is going on" to eradicate the problem was seen to be highly important. They noted that the issue of permission, when and how it is given between the victim/counselee, and the counselor cannot be overlooked in deliverance ministry. Discernment of the problem is the beginning to the solution of the problem.

Another key thing was to renounce sin. Here, participants recognized that sin can have deep control over a person. They communicated they understood that it is essential to ask God for forgiveness and help to be victorious. The concept of preparing the space for deliverance was also vital; to this, pleading the blood of Jesus over the territory is a necessity.

Overall, the AA Model is a program designed for people's freedom. In the words of one of the participants, "using the AA Model and having a person going through the program into deliverance would be more successful than doing one or the other." Hence, the AA Model and deliverance is a holistic framework for healing and wellness of humanity. Asking whether they were ready and prepared to minister healing and deliverance to others, half of the class said "yes." Two of the participants indicated either they were apprehensive in confronting demons or hesitant, since this is not something that needs to be entered lightly. The last person neither said yes or no but indicated they needed enough knowledge and tools to pray.

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[44] But this kind of demon does not go out except by prayer and fasting (Matthew 17:21, AMP).

During the last class, which was the sixth week, it appeared that participants knew about the portals of evil, its complexity, and its effects on our fallen world. One participant said he knew Freemasonry was a portal but had not taken a closer look until this class. He had personally witnessed the control and evil presence over people. Needful to mention, it dawned on some that the entry points for evil and demons were far more than would one might expect; a thorough examination is essential for any deliverance case. Also, they noted the difficulty experienced during a deliverance session could be due to many factors, the lack of anointing being one. Seemingly, Luke 10:19 resonated well with participants, learning their position and authority in Christ to be stewards of his grace to minister to others. The component of the grace and kindness of God with regards to healing and deliverance in the case of the Gentile woman who asked Jesus for healing—to which the latter said, "healing is the children's bread" (Matt.15:26)—was a good assurance to them for anyone seeking freedom.

In sum, 67% of the class, made up of four of the six participants, indicated that they were emboldened with the knowledge and truth of the scriptures and this curriculum to be able to minister healing and deliverance in their respective circles of reach and influence. The other two, making up 33% of the class, showed that despite the knowledge they had gained they still had fear of venturing into the world of deliverance. The affective outcome for the four is important because it indicates that beyond the inculcated knowledge base, there was a change in perceived preparedness to do the ministry effectively.

Testimonies Analysis

To evaluate whether the training and equipping sessions was helpful to participants, they were encouraged by the researcher to use what they had learned in their ministry sessions. Each participant was asked to provide a testimony, if they had any to share. The following are experiences and outcomes the participants witnessed in the ministry context.

Here are week one testimonies. Of primary importance was the realization that deliverance prayer works and offers a great help and benefit to human lives. Two of the participants P1001 and P1003 made these comments respectively:

- A man who was under heavy demonic oppression, orphan spirit, spirit of anger and poverty mentality came forward for prayer at the altar. We prayed earnestly for him, and he was freed.
- A woman approached me at the Dollar Tree in the parking lot needing some assistance. After our interaction and after assessing that she needed prayer for an injury that was infected, I asked if I could pray for her. As I was praying, she began to bend over and straight up several times in succession and spoke the words “I’m stubborn, I don’t want to go.” I discerned this was a demonic manifestation and ended the prayer.

Participant P1001 stated that the deliverance session was successful. The man was freed, and it was of great importance to have him rooted in community because that would provide a safe place and for him to maintain his deliverance and healing. This testimony illustrates the value of freedom and community which was part of the modules of this six-week of teaching.

Notably, we had discussed that it was not wise to go further with deliverance in a public arena when it involves excessive demonic manifestation. That is so that it does not attract the attention of many people and public authorities, like the police and security wardens, to what is happening. This explains why participant P1003 had to stop when they recognized the demonic manifestation from the woman around the Dollar Tree area. With this understanding, the participant indicated that it "wasn't a planned engagement," so they had to stop for the best interest and that of the lady.

On week two, these testimonies were shared by two of the participants. According to participant P1001 they had a conversation with a lady by phone who was experiencing nightmares and visions of demonic activities in her apartment. P1001 prayed with her on the phone and sensed the Lord's presence touched her and the apartment. Participant P1001 felt successful because they sensed the Lord's presence during the prayer time over the phone. During the six-week class there was no further report from participant P1001 to fully prove the woman prayed for was totally freed and her apartment liberated from demonic influence.

Again, here is an additional testimony that shows that knowledge of how to minister deliverance can be a major differentiating factor in whether one will be successful or not at the time of the deliverance session. In a related incident of deliverance, participant P1003 was in church and noticed their pastor praying for someone and that the person spoke loudly that she was tired of feeling constant rejection. Based on the participant's deliverance training, they quickly discerned that there was a spirit of rejection at work, and they joined in the prayer. They came against the spirit of

rejection. The woman shook violently, then calmed and began to weep tears of joy and healing.

For week three, one of the participants (i.e. P1001) suggested we pray for their family members who were under the influence of an orphan spirit. A corporate prayer was made for the family by the team of participants and researcher but there is yet to be a report to prove their liberty. Participants P1002, P1004, P1006, P1008 had nothing to share on this day. Participant P1003, indicated that he had been sharing the gospel with a friend for years but observed no fruit of repentance in this individual's life. In a recent encounter with this friend during a discussion about the Word of God the latter exhibited certain demonic manifestation under the Holy Spirit's conviction. The person has now shown interest and is reading the Bible. In the write-up participant P1003 did not categorically state that there was deliverance. Participants were encouraged to remember that deliverance is not a one-fixed prayer moment. There is more to deliverance prayer than most perceive it to be.

On week four, participant P1001 did not attend the class. Also, none of the participants (P1002, P1003, P1004, P1006, P1008) had a testimony to share. This outcome is likely to happen because times and moments of deliverance are orchestrated by God with the participation of human (deliverance minister and victim) involvement. There are days where a deliverance minister does not run into any case related to the demonic. Participants were instructed not to go looking for demons and that the popular notion of deliverance ministers always fishing for demons needs to be debunked. As such, they were assured that a lack of testimony in a given week was not a failure.

During week five, participant P1003 had an opportunity to meet the lady for whom he had prayed weeks earlier at the Dollar Tree parking lot. To his surprise, the lady's chin was completely healed! One cannot draw a conclusion as to whether it was the healing prayer offered over her weeks ago or the process of time that contributed to her healing. For participant P1004 on this given week, what transpired was that the training had allowed him to identify the "spirit of mockery, abandonment, and fear" as the source of contention between the relationship of his mother and his sister-in-law. This statement revealed that he now knew what to do and which spirit to address in deliverance prayer to bring healing between these beloved relatives. In week six none of the participants had any testimony to share.

Pre- and Post-Questionnaire Analysis

Every question in the pre- and post-project questionnaires was intended to measure a particular result among the participants. The training and equipping was to provide an education about healing and deliverance to measure their knowledge base, their emotional development (readiness to minister in this area), and their spiritual growth (knowing their position and authority in Christ) to be able to minister effectively in the circles of healing and deliverance when needed. I begin by examining what each participant said based on the questions asked.[45]

[45] For the questions asked of the participants refer to appendix A and B.

Participants Responses to Pre- and Post-Questionnaire Question One

Participant P1001's initial thought on deliverance and deliverance prayer was centered on healing and freeing a person from "past hurt, trauma, pain or generational sin and curses." Interestingly, P1001 gained a more holistic concept on the subject and writes that deliverance involves all kinds of healing. It could be spiritual, emotional, and physical healing. Further, they boldly claimed that followers of Jesus have been endowed with power by the Holy Spirit and for that they can take advantage of the authority given them to administer healing to people. One thing is certain, participant P1001 believed that deliverance could even result in physical healing.

Participant P1002 understood deliverance and deliverance prayer as being made free from "sin or oppressive spirit." It was revealed in their writing that they had a cessationist mindset before the six-week class, believing that gifts of the Holy Spirit (for healing and deliverance) ceased with the Apostles. However, P1002 gained a new understanding that deliverance even continues to occur today. To sum up their new thoughts, they now believed Jesus practiced deliverance prayer as well as the first century believers. Usually, in deliverance prayer unclean spirits are cast out and physical illnesses are healed.

Participant P1003 was of the belief that it is by the "empowerment of the Holy Spirit" that believers can help others to be "set free from the yoke of bondage caused by sin cycles through scripture driven prayer" as a means of deliverance. P1003's new belief on deliverance and deliverance prayer was about setting a person free of spiritual possession or oppression by means of the blood of Christ and through authoritative prayers.

In the view of participant P1004, deliverance and deliverance prayer was about freeing a person from sin. Later, their new perspective on the subject of deliverance became mainly "driving out of spirits afflicting a person." Obviously, this participant recognized that deliverance is not only about sin, but spirits are responsible in influencing and afflicting humans.

Participant P1006 was not familiar with deliverance and deliverance prayer, or where it was needed. By virtue of the training and equipping sessions, P1006 came to appreciate that believers can perform deliverance. They comprehended that counseling is vital for deliverance. The proper application of Jesus' blood over an afflicted person can lead to healing. They now understand deliverance prayer to be a healing prayer. In the end, a person who had no knowledge on deliverance now knows that as a believer they are mandated by God to be able to minister deliverance.

To participant P1008, deliverance and deliverance prayer was about asking God to free one from bondage or oppression (spiritual darkness). Later they would have this to say, "deliverance is about praying to God to deliver a person from demonic influence and Jesus is the main person who brings healing or wholeness to the person." This incremental understanding reflects significant development in this area of ministry.

Participants Responses to Pre- and Post-Questionnaire Question Two

Pertaining to who would gain most from deliverance prayer, participant P1001 indicated that it would be individuals who are oppressed/possessed by a demon and those with past hurts or generational sins. Later, P1001 provided a thought-provoking insight on this by saying it would be people who are open and eagerly want healing. Participant

P1002 was of the opinion that those with "ongoing issues of sin and oppression" are the ones that deliverance would help the most. Later, he made an interesting remark by saying those who are "truly impaired, down and out type people" and those battling with generational strongholds would benefit from this ministry. Both statements above emphasize their increased understanding that while deliverance is for all, it would more benefit those who are demonically afflicted.

Participant P1003, thought those who would gain much from deliverance ministry would be people with repeated tendencies of either habitual sin or emotional issues. Yet, their view broadened as they included people with backgrounds in the "occult, addictions, and abuse" based on the teachings gained in the class. Amazingly, participant P1004 gave a different view on those who would gain much from the deliverance ministry. To P1004, it would be the young believers who are new to the faith who would be the ones deliverance would benefit most. In P1004's response to the same question later, they mentioned "members of the church who are not willing to repent." This response seems to be a variance to the norm. Indeed, participant P1006 suggested that individuals who are addicts or people with addiction problems stand to benefit the most from deliverance. Additionally, they wrote in a later report that "people who are afflicted with addictions, illnesses, and demonic possession" would gain the most from deliverance. In the view of participant P1008, those with all forms of demonic oppression especially related to anxiety, depression, and addiction are the ones who would be most blessed with deliverance. P1008 added a clause that revealed a new element to the table for discussion and that is people with demonic influence who recognize the fact that they need help and have hit "rock bottom." This shift presupposed that asking for help when afflicted was

necessary towards freedom and that there was some integration of their connection between the AA recovery and deliverance ministries.

Participants Responses to Pre- and Post-Questionnaire Question Three

Response to this question indicated that about five out of the six participants, representing 83% of the class, were affirmative that church should equip its members to be able to pray deliverance prayer for those afflicted with demons within the church's congregation. One of the participants, representing 17% of the class population, was not sure what to do since deliverance is an entirely new concept to them. This statistic was for the pre-questionnaires. However, in the post-questionnaires the entire class was in complete agreement with praying deliverance prayer for afflicted people.

Participant P1001 believed it is relevant to have church members equipped and that they should have the ability to discern how and when to pray for people in need. P1001's post-questionnaire response was the same as the pre-questionnaire response, but they did not give an explanation as to why they had this belief. In the view of participant P1002, the response initially revealed that this was a new area for them, and they were uncertain about praying for afflicted people. Nonetheless, by the time P1002 was through with the six-week class there was a shift in their mindset as they said, "It a tentative yes." And they sincerely think "those doing this ministry need to be prepared and mentored by others experienced in deliverance prayer." In the view of participant P1003, it was needed but they gave no reason to support his point of view. In retrospect, P1003 now views healing and deliverance as imperative for the proper and healthy functioning of the body of Christ.

To participant P1004, deliverance prayer was “always necessary even when those afflicted are not aware.” Subsequently, having gained additional knowledge, they now see deliverance as a ministry. Especially with repentance being a component of deliverance, they affirmed that deliverance is a necessary part of the body of Christ. With participant P1006, all believers in Christ should be prepared and equipped to pray deliverance prayers to help those afflicted with demons. Since P1006’s initial position, they came to think that the devil is everywhere and strategically attacks people all the time. Hence, believers should be prepared to fight this fight. Participant P1008 thought deliverance prayer is important but provided no evidence to sustain their claim. Having been through the training, P1008 came to think deliverance prayer is needed, and the church should provide awareness and training for its members in that regard.

Participants Responses to Pre- and Post-Questionnaire Question Four

There was 100% agreement for both the pre- and post-questionnaire that deliverance prayer is needed to liberate people from both life and spiritual struggles. In the view of participant P1001 it surely would help release a person from both past and present struggles. Further down the line, P1001 indicated it was essential. Participant P1002 thought it was needed and later would say it was “part of how God works to release people from struggles.” Participant P1003 initially said “yes.” Later they said it was essential but did not provide reasons to buttress their points. Participant P1004 was of the opinion that “being free of struggles is the will of God. He would have us have no attachments to the world.” Later in their thoughts they said that some people might not admit they are struggling spiritually. Participant P1006 believed that it is God who can

release people from the strongholds of addiction. He elaborated upon this belief in both the pre- and post- write up. Participant P1008 initially admitted that deliverance prayer was essential. An important thing they noted after attending the class was that deliverance prayer helps to break all bonds of curses as well as demonic influence so that people who are struggling can be made free or whole.

Participants Responses to Pre- and Post-Questionnaire Question Five

Five of the six participants indicated that they would like to be part of deliverance ministry, which made up 83% of class population; one of them, which represented 17% of the class, saw deliverance as a frightening venture and was apprehensive about it. In the view of participant P1001, any leader of a church needed to "grow deeper in their understanding and sensitivity of the Holy Spirit leading in the area of deliverance" and be ready and equipped to provide follow-up care to people who yearn for deliverance and healing of any sort. At the stage of completion of the class they still held the view that a leader within a church certainly needed to be involved in the deliverance ministry and that is the reason why they have taken the steps to do so.

Participant P1002 stated they are not sure about the deliverance ministry since it is a new concept and territory for them; they would stay away from joining a deliverance ministry at any level. Overall, at the end of training and equipping section they were not convinced they were ready at this point, and they were "not ready to embark on this journey personally" because it scared them. Participant P1003 indicated that before the class they already had experience in the deliverance ministry. Now, considering all they had learned and gained from the class, they still felt they were "naturally engaged" with

the deliverance ministry since in various forms and contexts they vibrantly saw God using them often in their daily life to help people to experience freedom.

Participant P1004 thought that joining the deliverance ministry was a means of helping others. In light of what resonated with them after the class, they thought that serving in the deliverance ministry at a certain level would help free people of the things that held them back and the freedom they experience would be the "best way to move forward" in life. Regarding participant P1006, their initial reaction was that they were interested but needed time to develop a stronger faith to become engaged in the deliverance ministry at some point in their life. Consequently, P1006 still had interest but wanted additional preparation before committing to the venture of serving in any capacity within the deliverance ministry.

Participant P1008 was positive about being in the deliverance ministry and wanted to be an instrument of healing to people at their current church and on a broader scale to the people in the world. To understand why they would put the information learned from the class into practice, P1008 indicated they wanted to be a "doer of the word and not just a hearer" (James 1:22). Overall, most participants wanted to be involved at a certain level, either in intercession, prayer team member, or post-deliverance pastoral care, etc. to help people in need of healing.

Participants Responses to Pre- and Post-Questionnaire Question Six

There was satisfactory agreement from five participants (83%) in both the pre- and post-questionnaire that laity need to be both encouraged and trained to effectively minister to those afflicted by demonic spirits. Participant P1006 showed a sharp contrast

in their view to this position, representing 17% of the class population. Participant P1001 firmly believed that it was vital for believers of Jesus to be equipped and grounded in knowing how to call on the Holy Spirit to deliver them and their loved ones and more so, how to use the power of God in their lives. It was P1001's post view that "It is essential to a whole, healed, and free life in Christ."

Participant P1002, who was hesitant about this new concept of deliverance, had a significant change of mind and said that as much he would encourage people to be trained for the deliverance ministry, he was left in a loop of wondering who would be skilled to do the training for the laity at the church (Mosaic Church). This is a daunting question that needs to be answered. Participant P1003 had a similar implication in their comment that the deliverance ministry was a "neglected ministry." Next to their initial comment, P1003 said deliverance ministry exists to help people to live in the freedom Jesus died for. Participant P1004 said, "it is of upmost importance that people under demonic influence be delivered by the church." Thereafter, they suggested that the less afflicted people there were in the body (of Christ) the more the church would have the manifestation of the kingdom of Heaven drawing near to people.

Notably, there was a decline in participant P1006's view as to why church members need to be encouraged and trained to minister to individuals dealing with the reality of demonic influence. Prior to the sessions, they indicated those who wanted to be involved with training in deliverance must make that decision on their own and it needed to be voluntary. However, having gone through the classes, they were not comfortable in their "spiritual abilities" and in themself to minster to people with demonic oppression. Participant P1008 personalized it and did think that the training would help them since

they did not know much about deliverance. Eventually, they held the view that training people about deliverance to gain awareness was important and the application was highly essential too.

Participants Responses to Pre- and Post-Questionnaire Question Seven

When asked whether participants would personally like to pray over people with demonic influence and individuals battling with addiction, the data revealed that five participants, making 83%, said, "yes," but one of them said "possibly," which is 17% of the class population for the pre-questionnaire. With that said, the majority of the class were in favor of praying for people to alleviate them from demonic presence. In the post-questionnaire, 67% of the population said "yes" they would personally like to pray over people, but 33% said "no."

Participant P1001 said that is something "I do, and I have." P1001's position on this going forward was: "I will, but in pairs." To participant P1002 there was a possibility to do so. Nevertheless, during the post-questionnaire they would rather back away from it and that it was not for them at this time. Participant P1003 indicated "yes" in the beginning and later said, "I would like to and already am engaged in it."

Also, participant P1004 said, "yes if I could pray, I would hopefully do so for people who need help." Further, they indicated that they would like to do so and, depending on the Lord's help, they would pray with individuals who were demonically afflicted, especially for their loved ones. P1004 is of the opinion that in doing so they would reap more treasures on earth and in Heaven. The striking thing with participant P1006 was that they first said "yes" in the pre-questionnaire but walked away from the

post-questionnaire entirely. Participant P1008 said, “I am willing and open to pray for the people God places in my way.” Similarly, they indicated the same view in the post-questionnaire.

Participants Responses to Pre- and Post-Questionnaire Question Eight

Participant P1001’s readiness to pray for people for deliverance was 60% before the class because they felt comfortable at that level. They stated that they would refer difficult cases or “deeper, darker demonic possession” to more experienced individuals in the field of ministry. On the other hand, after having been through the training and equipping section they said their readiness was now 80%, but provided no reason for it.

The readiness of participant P1002 was 40% for both the pre- and post-questionnaire, and in each case, he did not provide reasons for that level of readiness to pray for people for deliverance. Participant P1003 indicated that their level of readiness before and after the class was 100%. For each scenario, they did not give any reason for the response. Before the class, participant P1004 indicated that their level of readiness to pray for people needing deliverance was 60%. After completing the class, they said their new level was 100%, yet he gave no reason for it.

Participant P1006’s level of readiness before the class, for praying for someone in need of deliverance, was 40%. After going through the class on deliverance, they believed it had changed to 60%. Also, they provided no reason for it. Out of all the participants, it was participant P1008 who gave reasons for their level of readiness in both the pre- and post-questionnaires. Before the class they said their level of readiness to pray for a person in search of deliverance was 20% because, “I don’t have any training in

deliverance prayer." With that said, their aftermath experience from the class on deliverance put their level over the edge to 60%. Overall, there was a 67% increase in the level of readiness on the part of the participants to pray with people who need deliverance.

Figure 1. Level of Readiness of Participants to Minister Deliverance to Others

The above illustration (fig. 1) indicates the change in level of readiness of participants after the lessons on deliverance and healing over the six-week class. There was an increase in the level of readiness to minister deliverance and healing to others among the participants. It is amazing to observe how the participants assimilated this new information and were willing to apply it in their various contexts and circle of influence.

Participants Responses to Post-Questionnaire Question Nine

The question that was exclusively set aside for only the post-questionnaire was to ascertain how the training had shaped and sharpened the participant's degree of effectiveness in the deliverance ministry. This is what the participants had to say. On the part of participant P1001 he had gained "much greater awareness" to be an agent of healing to those in need of deliverance. Participant P1002 was convinced that the deliverance ministry has a place in today's church, but they did not feel equipped to take steps to play a part in that ministry. For participant P1003, the training served as a good reminder to take the pre-ministry seriously (counselling and assessment of people for deliverance), to minister with partners, and to orderly go through all stages when conducting deliverance itself. This would help a person experience the freedom they desire. Participant P1004 viewed the class as very informative and as a learning opportunity to discover what deliverance prayer and deliverance ministry is about. P1004 also learned to how to effectively identify spirits and what to do about them once identified. Participant P1006 shared that this class offered them godly knowledge, widening their understanding, and they were able to gain more confidence about the things of God. Participant P1008 reported they gained more knowledge because of the class.

Summary of Learning

The success of any project is based on planning, organization, coordination, and follow through. I discovered I had to prepare for the teaching lessons, videos for teaching, worship music, the general curriculum, and reminding people to attend the

class. It was big take away for me. Much of the learning was drawn from the various responses provided by the participants and the observations made by me. From the journals it appeared that participants appreciated the value of love, compassion, discipleship, and community as a means to helping people dealing with addiction and those dealing with demonic affliction. To discover that love is at the forefront and backend of deliverance for people to experience healing and freedom was an eye-opening moment for all. Love is the divine driving force that makes people want to ask for forgiveness, amends, seek help, live in community, and to remain disciples of Christ; this is what deliverance is all about.

Also, to discover counselling as a pathway to healing was intriguing. Through counselling people can be healed of their emotional wounds, hurts, pain, and can detect demonic presence. Considering this, John Wimber and Kevin Springer in their book *Power Healing* said, "there are four areas that divine healing may be applied to: the spirit, the effects of past hurts, the body, and demonization."[46] Thus, counselling can be used in a broader way to bring holistic healing to a person.

From the interviews it can be observed that people who are new to deliverance can learn and be equipped to become agents of healing for their churches. To take note that participants are willing to rediscover and engage in the importance of prayer and fasting into their daily walk to make them more effective in deliverance was fulfilling to witness. The problem I found was that some participants are terrified about deliverance because of the confrontation (power of God to demonic forces) that goes with it.

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[46] John Wimber and Kevin Springer, *Power Healing* (New York, NY: Harper & Row, Publishers, Inc., 1987), 61-62, 224.

Interestingly, two of the participants' testimonies reveal that my hypothesis proved true. The report and the remarks gathered in the field experience for those who, encouraged by the training, prayed for healing and deliverance for people in a case-by-case basis pointed out that people were touched and healed through deliverance prayer. Another participant was able to discern which spirit was at work and responsible for the conflict among his relatives.

Three of the participants did not share any testimony at all during these teachings. One out of the many participants who did not give any testimony was afraid of what might happen when this training is used. The other applicational outcome in this endeavour does not show clearly whether it was the deliverance prayer that brought about the healing, or it was a natural cause of healing on its own.

A close look at the pre- and post-project questionnaires revealed that all the participants gained a different knowledge base, different experiences, and different worldviews on the subject of healing and deliverance. Hence, this greatly influenced their level of readiness to pray with people dealing with demonic influences. In the views of Charles H. Kraft and David M. DeBord in their book *The Rules of Engagement: Understanding the Principles That Govern the Spiritual Battles in Our Lives*, the supernatural worldview has become antiquated for modern society and this explains why churches and even people (including some the participants) find it difficult to move into the area of deliverance per this project.[47]

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[47] Charles H. Kraft and David M. DeBord, *The Rules of Engagement: Understanding the Principles That Govern the Spiritual Battles in Our Lives* (Colorado Springs, CO: Wagner Publications, 2000), 20–21.

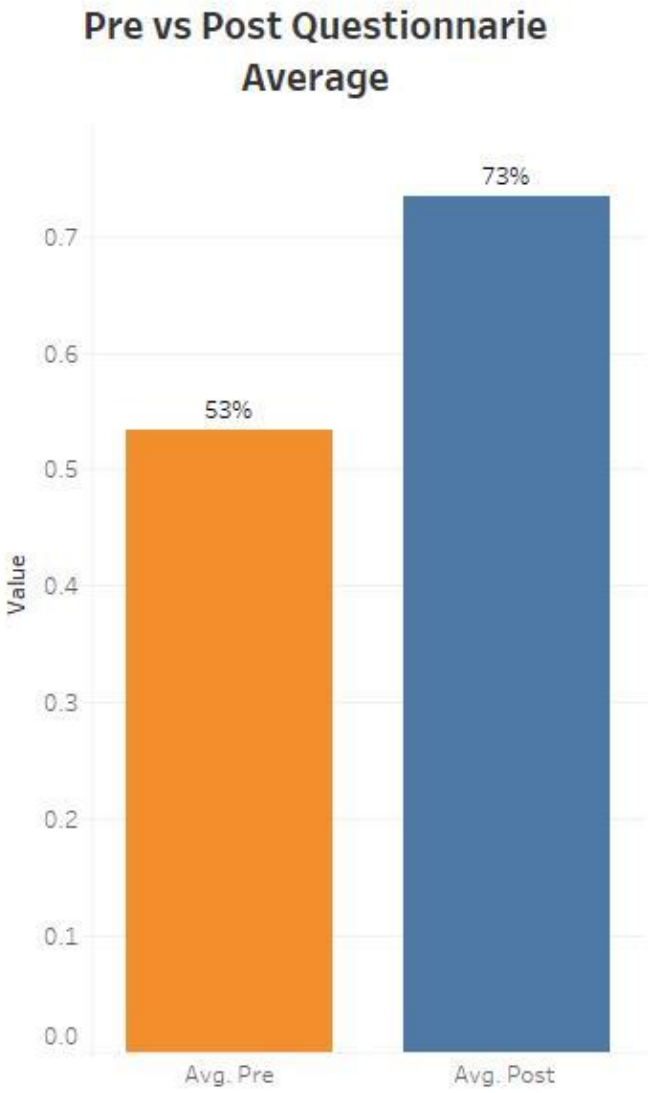

Figure 2. Overall Average of Level of Readiness of Participants to Minister to Others

The illustration (fig. 2) shows that the level of readiness of participants shifted after attending this class on healing through deliverance. The shift observed was due to the knowledge base and the depth of understanding gained on deliverance. The other factors observed was the mental, emotional, and the physical preparedness of the participants before ministering to people who are demonic afflicted. The confidence level of participants changed because of the new information and skills on deliverance. There

was about 20% overall change in the participants level of readiness. The average percentage change in the participants is simply based on the information that was presented to them. Hence the evidence leads to the conclusion, when deliverance and healing is taught it will enable people to minister healing to others.

A collect or a model of the deliverance prayer was helpful for the participants to see and understand what deliverance prayer looks like and what it is capable of doing in a person's life if used. Two of the collects used were taken from the work of Joanna Moody known as *Everyday Supernatural: Experience God's Unexpected Manifestation in Your Life*[48] and the work of Mike Hutchings, *Supernatural Freedom from the Captivity of Trauma: Overcoming the Hinderance to Your Wholeness* to demonstrate how healing comes through deliverance.[49] I made the collect available in the appendix section for reference.

Did the Hypothesis Get Proved?

The hypothesis set out to test: If the pastors and the recovery team leaders participate in a deliverance prayer training program, then they will be equipped to provide deliverance ministry as needed in the recovery community. The research reveals that 67% of the participants have had an increase in their cognitive abilities and level of perceived readiness to apply this knowledge in their peculiar context. A few of the participants who used the knowledge gained on deliverance witnessed that deliverance

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[48] Joanne Moody, *Everyday Supernatural: Experience God's Unexpected Manifestation in Your Life* (Shippensburg, PA: Destiny Image Publishers, Inc, 2022), 89.

[49] Hutchings, Mike. *Supernatural Freedom from the Captivity of Trauma: Overcoming the Hinderance to Your Wholeness* (Shippensburg. PA: Destiny Image Publishers, Inc, 2021), 162–163.

prayer can help alleviate people from both physical and demonic affliction as reported in the testimony section of this project. As noted, the recovery team leaders did not participate for various reasons and only one pastor participated, so the conclusion on the veracity of the hypothesis is unknown in the particular. The general results, however, demonstrate that a non-select group did benefit from the project sessions and did prove the hypothesis. This suggests that the project is effective in its stated outcome, even if not applied specifically to recovery team leaders.

Findings from Data Analysis

I discovered that an established deliverance ministry does not exist within the Mosaic Church. It is not an attractive ministry to some for several reasons—it is a foreign concept, there is fear of dealing with demons, and there is fear of the unknown (in other words what might happen after a deliverance episode to the victim and the deliverance minister). From the research it appeared that some of the laity had little knowledge or almost no knowledge about deliverance because it had not been taught to them. It appeared that deliverance was sometimes practiced in a form like preaching, baptism, anointing with oil, and occasionally direct combat against demonic strongholds in some cases with individuals in the church by praying over them directly or through phone calls.

In a way it showed that deliverance prayer and deliverance is hardly thought of in Mosaic Church. However, now that one of the pastors has gained the requisite training and knowledge on deliverance it will increase the awareness of needs that require deliverance prayer and healing. Most of the participants did not know much about the history of deliverance within the church and that the early church fathers were very

strong about having it as a practice within the church. For the very first-time participants learned that preaching, baptisms, and the reciting of the history of Jesus were a means by which demons could be expelled and that this act itself is deliverance. Although the participants knew about deliverance of people, they did not know about the deliverance of places or lands until it was brought to their notice. Mostly, participants had heard about the AA Twelve Steps Model but had little knowledge of what it entailed. Again, it is here they realized that some of its teachings and features are similar to the deliverance ministry.

Things To Do Differently

For the fourth class, which is theological class, I would shorten the content and allow more participation from the participants. Also, should the class be replicated on a larger scale, it could either validate or provide an alternative outcome. With the sampling size, the larger it is, the more it will clarify the validity of the hypothesis. Also, if the sampling technique was more randomized it could also have influenced the overall outcome of the project. Due to the sensitivity of the subject of deliverance, if I had my way, I would demystify the fear people have about demons. I would elevate the position and authority believers have in Christ and speak elaborately on Jesus as the Victor before the class is rolled out to the church seeking for the participation of the laity. Moreover, I would create a more focused time for participants to share among themselves what they are learning.

Unexpected Outcomes

Two out of the three pastors of the church could not participate in the class. Also, two of the recovery team leaders I expected to be in the program were unable to attend this class. One recently left the church and the other had move on from the capacity of being a recovery team leader. There was no response from the worship team to take part in the class. Also, one Context Associate could not attend the class because she had relocated to a different city. Initially, the class was designed to stand alone from other classes on Tuesdays. However, the church leadership decided to run another class concurrent with my project teaching time. This resulted in some of the participants having to leave earlier for the other class on some occasions. Consequently, it impinged upon the consistency of engagement required to develop such challenging subject, and likely negatively skewed the results to some degree. On the positive side, some participants serendipitously applied what they were learning as they had opportunity. This proved a valuable addition to the data, demonstrating that what was being taught had the potential direct transition to effective practice.

Conclusion

It seems that there is variously no idea or some idea on how to do deliverance ministry in the Mosaic Church context. The church as a whole needs to broaden their knowledge and skills so the church can be effective in its approach in trying to help people with addiction and even behavioral issues. Jesus, his disciples, and the early church fathers all saw the great value of healing and deliverance as a means through which the sick and the demonically afflicted could be helped to experience freedom. It

therefore lies on the leadership and the laity of the church to immerse themselves in this ministry to be able to effectively minister to the pressing needs of the recovery community within the church and to society at large. Hence, the altar prayer team of Mosaic Church needs to be trained in deliverance to enrich their ability to offer help to people when the need arises.

It is revealing that in counselling situations the deliverance minister can detect the source of the problem(s) a person is dealing with, whether it is medical, demonic, or both, and be able provide wisdom on the case and to direct them on the next steps they need to take to alleviate them the problem(s) they are dealing with. As much as the AA Twelve Step Model is widely used and effective in helping addicts of all kinds, there is room to fill a gap that will be best addressed by the deliverance ministry. I strongly believe if deliverance prayer is incorporated into the AA framework, it will help addicts battling demonic oppression or addiction to be set free.

It is relevant for churches to have a deliverance ministry set up in their organization structures. When it comes to dealing with strongholds of evil, it will require people within the church who are knowledgeable and well-grounded in healing and deliverance to help others realize freedom. We also need to be reminded that Jesus offered deliverance to a person as well as a land in the narrative of Mark 5:1–20. In my experience, most of the church has not fully ventured into putting to use the keys of the Kingdom by which Jesus and the disciples brought freedom to demonically afflicted

people and even so, lands or places.[50] There is a vital call for the church to revisit her roots and embrace this most often forgotten ministry to help people and lands.

[50] I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matt. 16:19).

APPENDIX A

PRE–QUESTIONNAIRE QUESTIONS

1. What is your understanding of deliverance and deliverance prayer?
2. Which people in your opinion will most benefit from deliverance prayer?
3. Should the church equip its members to pray deliverance prayers to help those who may be afflicted with demons in their midst?
4. Is deliverance prayer important in helping release people from life and spiritual struggles?
5. Would you like to be involved in deliverance ministry at some level (e.g., intercession, prayer team member, post-deliverance pastoral care, etc.) to help see people afflicted with demons set free and sustain their freedom? Explain why you are or are not interested in serving in the deliverance ministry.
6. On a scale of one to five (with one as not favorable and five as extremely favorable) would you encourage the church to train people to be able to minister deliverance to those afflicted by demonic spirits? Answer: _____

   Why did you choose the number you did?
7. Would you personally like to pray deliverance prayers over those who are demonic afflicted and are struggling with addictions?
8. Do you now feel ready to pray with people for deliverance? (Please rate your sense of readiness with 1 being not ready at all and 5 been very ready.)

   Level of readiness: _____

APPENDIX B

POST–QUESTIONNAIRE QUESTIONS

1. What is your understanding of deliverance and deliverance prayer?
2. Which people in your opinion will most benefit from deliverance prayer?
3. Should the church equip its members to pray deliverance prayers to help those who may be afflicted with demons in their midst?
4. Is deliverance prayer important in helping release people from life and spiritual struggles?
5. Would you like to be involved in deliverance ministry at some level (e.g., intercession, prayer team member, post-deliverance pastoral care, etc.) to help see people afflicted with demons set free and sustain their freedom? Explain why you are or are not interested in serving in the deliverance ministry.
6. On a scale of one to five (with one as not favorable and five as extremely favorable) would you encourage the church to train people to be able to minister deliverance to those afflicted by demonic spirits? Answer: _____

   Why did you choose the number you did?
7. Would you personally like to pray deliverance prayers over those who are demonic afflicted and are struggling with addictions?
8. Do you now feel ready to pray with people for deliverance? (Please rate your sense of readiness with 1 being not ready at all and 5 been very ready.)

   Level of readiness: _____
9. Has the training on deliverance prayers helped to equip you for effective ministry to those afflicted with demonic influence? Please explain why? (This question is for the post- questionnaire only).

APPENDIX C

JOURNAL QUESTIONS

1. What did I learn from this session?
2. How did I feel during the prayer time?
3. Did God reveal anything new to me during this session? (any insights about self or ministry).
4. Is there one new application I have to life or ministry as a result of my experience from this session?

APPENDIX D

INTERVIEW QUESTIONS

1. Was any of the biblical or theological training helpful to you in this study of deliverance? If yes, please share.
2. Have you gained any new insights in these weeks of study on the ministry practice of deliverance? If yes, please share.
3. Do you feel better equipped to pray for people under demonic influence? Why or why not?

APPENDIX E

TESTIMONY QUESTIONS

1. Please share what happened in the ministry engagement (or other testimony you have).

2. If it was a ministry engagement. How successful were you in praying for the demonized person

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